BRAVE DIAMOND WARRIORS VETERAN WOMEN ADDRESSING AND OVERCOMING MORAL INJURY

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2019

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CONTENTS

ABSTRACT v

ACKNOWLEDGEMENTS vi

DEDICATION xiii

ABBREVIATIONS xx

EPIGRAPH xxi

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 5
2. BIBLICAL FOUNDATIONS 27
3. HISTORICAL FOUNDATIONS 71
4. THEOLOGICAL FOUNDATIONS 96
5. THEORETICAL FOUNDATIONS 120
6. PROJECT ANALYSIS 146

APPENDIX

A. BRAVE DIAMOND WARRIORS PROJECT FLYER 187
B. PRE/POST INTERVIEW QUESTIONS 189
C. EXTRA POST INTERVIEW QUESTIONS 191
D. MORAL INJURY HANDOUT 193

BIBLIOGRAPHY 196

ABSTRACT

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MORAL INJURY

by
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United Theological Seminary, 2019

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The Armed Forces is recognizing horrors women service members endured while serving in the military. The clinical/diagnostic name given to this is moral injury. Presently, there are few institutions and resources addressing this. This ministry focus seeks to develop a model of ministry working with women veterans in the greater Rochester, New York, area who live with moral injury. This project brings spiritual and other resources to these women and aid in getting the clinical support they need to live victoriously. The Brave Diamond Warriors Foundation will coordinate this work. A mixed methodology will be used to gauge its effectiveness.

ACKNOWLEDGEMENTS

To my dear beloved parents, Pastor Mabel and Deacon Ben Smith, and my village parents: each of one of you played a significant role in my life in a myriad of ways by molding, shaping influencing, loving, caring, directing, praying for, leading and guiding me. The nurturing, unfailing, consistent, intentional love you all shared with me and the words expressed through your wisdom, knowledge, verbal and nonverbal posture, along with the golden nuggets you dared to bestow upon me, was simply phenomenal. I received it as your way to filter it into me gently so that I might drink and eat from you the nourishment necessary in preparation for the opposition and challenges that I would encounter later in life. This enabled me to take a stand and make the best decisions through prayer using wisdom. Your teachings and guidance set the tone for my desire to strive to live my life in total submission and obedience to God's and his will according to his plan for me, keeping him deep within my heart and allowing him to order my steps. I am reminded the more through them as I mature of the important things that you each poured into me allowing me to absorb every morsel of strength from their your arms, the depth of your eyes, and the burning desire within each of you for me to be all that God had created me to be, and to walk in excellence. I was taught by you to always be a lady, remember my training and teaching and never compromise my morals and values for anything or anyone. You inspired me to always be honest, accountable and dependable, to be a woman of my word, to live by conviction by the word, to be committed, loyal and

to treat others as I would like to be treated. You inspired me to live by example intentionally. Most of all, you inspired me to love God with all my heart, mind and soul. While some of you are still here, many of you have gone home to be with the Lord. Your contributions, impact, love, and influence continue to live on deep within my heart. I appreciate each of you in your own unique way. Mr. Coleman and Rosa Lee Faison, Mary Lee Taylor Knight, Will Jackson, Pastor James and Irene Smith, Mr. Willie A. and Juanita Jackson, Mr. Smokey Robinson, Ms. Louise Griffin, Ms. Etta L. Pearson, Ms. Mattie McGowan, Ms. Altamease Ivey, Ms. Catherine Terrell, Pastor Birttie and Dr. Dee Bennett, Dr. M. Jeanne Dolphus-Cotton, Rev. Pearl L. Cunningham, Rev. Mother Maxine Carey, Mr. Jose Taylor, Jr., Mr. Bill Kingsley, Dr. James R. Williams, Psychotherapist/RET USAF (my professional mentor who always admonished me to go further as a psychotherapist, who believed in me, and opened several doors for me to practice therapy under his wings): I love you all!

To my mentors: Dr. Robert Walker, Dr. Kenneth Cummings and Dr. Harold Cottom. I must say that initially I thought you were a little tough, but now I see that God sent me just what I needed in order to force me to stretch beyond my comprehension. These three men have been used mightily to thrust me and challenge me in some ways, that just when I felt like I had done all that I can do, it is as though they are saying "push Apostle Knight, push, push, push just a little bit harder, it is in you; there is more in you. Come on; let's go; let's go." Ohh my God; I am so glad that they got on top of my shoulders and insisted that I stay in the press. I faced much opposition, and there were times that I felt that they did not care, because it seemed they were a little rough and tough, but God began to speak to me as he transformed our relationship, changed our hearts and minds

toward one another, and he reminded me that after you come through this, you will be like pure gold. My mentor Dr. Cummings, I must say that you have labored with me, as Dr. Rasmus said, “Love came across the street and picked me up,” because when the opposition and the challenges seemed like they were going to choke me, God said no, hold on, you change your attitude, but God, as he had me to search myself, and he began to prune me a little bit more, more, more, and I see now that all of this was necessary. Again, I was able to see that they did indeed care and wanted to help me, but I had to trust the process. Believing that God has and is going to use every bit of what I have walked through, and ohhhh how I know that these are the best mentors and faculty consultant at United Theological Seminary. I know if I had remained in the earlier group, I would never have made it through nor would I have been prepared for all that I walked through. God sent just who and what I needed. Only God. But my God. I am so grateful for your leadership, keeping to your standard, not wavering, your patience, not giving up on me, and standing, sticking and staying by me through thick and thin. I appreciate your foot prints in the sand, carrying and walking me through this tedious journey with your boots’ heels in, stepping firmly when necessary, not sugar coating the bottom line. I wanted this degree, and you made me prove it by doing the work, and I have such gratitude for you all. Dr. Cummings, as my editor, I nearly cried when you said yes. It has been such a privilege to work with you and to see your hard work, diligence and excellence. I have gleaned so much from you and respect for the great contribution and expertise you bring to the table, and that has given me confidence in your professional editing standard. Your credibility speaks for itself, sir. The personal attention that you have given to my documents and to get to know me in the process, and the interest you

have expressed, and the feedback has been priceless. Dr. Cottom, you have been such a viable resource, as you prayed with me, admonished me when I was challenged, shared resources that you believed would make my document stronger, and believed in me, encouraged me, then watched me grow. Thank you for believing in me. Dr. Walker, thank you for your critical thinking and the sometimes-adversarial thought-provoking clues that again forced me to expand my thinking, removing all of the elements of I am boxed in, and nowhere to go. You made me see that there is always another way; you just may need to revamp and reexamine your current strategy that was really good. I needed that. I did, and thus it was true, profound, effective and pushed me to another level which opened doors that appeared to be closed and would never have been opened to me. So thank you. It also forced me to use my voice the more, while moving in diverse circles of power. In addition to my mentors, I would also like to acknowledge their spouses – Mrs. Anita Cummings and Dr. Mary Walker – both of whom were very inspirational, extremely encouraging and kind during my Doctor of Ministry journey at United Theological Seminary.

Professional Associates: Dr. Indonesia Wilson, where shall I began? I can hardly find the words to describe how much I deeply appreciate all that God allowed you to impart into me from the prayers, encouragement, warfare, life, and the word. When I needed my arms held up, you were there as an encourager. When the enemy was trying to break my spirit, we came together in warfare and declared war upon the enemies' head. Through the songs, worship, and scripture, every conceivable way, you came through and are still standing. Ohhh my God; I do not know how I would have made it without you and the Lord by my side. Thank you. I love you. Dr. Mark Henson, you are an

extraordinary man. You have believed in me from the very beginning, supported my vision, undergirded me in countless ways with the articles and resources, telling me to stay in school, get your work done, stay focus; and even during the quiet times, I felt your nudging and prayers. Thank you for your many sacrifices, endurance and carrying me through this in ways that you do not even know. Thank you so much for caring and remaining steadfast and valuing me and my destiny and purpose. Dr. Rita Nakishima-Brock, I honor you and appreciate your contributions to the Moral Injury phenomena and the opportunity to spend time with you as you shared your journey regarding Moral Injury. I was allowed to experience some growing edges and to see you traveling the country accomplishing those goals and objectives you spoke of then which are exciting, encouraging and enriching.

Contextual Associates: Col. Nancy Byrd, Lt. Col. Cheryl Malone, Ms. Vivette Dockery-Medina, Ms. Saundra Weatherup, Dr. Madeline Green, Carlyne Voyer, thank you for being one of the first to show interest in my project. You had a plethora of questions which I enjoyed as you explored the propensity for further in-depth study which was a good challenge for me. Janet Abbey, thank you for your support, continued interest, sharing this journey, excitement and confidence in the project. I appreciate all of your encouragement. Sue, you are always so eager to know when will I be done, where is the book, I want to buy one; and you always expressed an interest in my documentation, the topics, etc. Your continued inspiration has been remarkable.

Church Family: Gates Assemblies of God, Gates New York, Pastor and Mrs. Richard Franklin and congregation, I appreciate all of your prayers, contributions and support during my doctoral journey.

Peer Associates: Pastor Danny Everett, Pastor Curnell Graham, Pastor Albert Bailey, Dr. Sandy and Bob Bushnell, Dr. Steven Kim, Dr. George Potuphy and Dr. Charlotte; special Honorees: Dr. Bridget Weatherspoon, Ms. Sherryll L. Thompson, Ms. Marilyn Gaines- Griffin (deceased), Dr. Patricia Harris, Ms. Audrey Irving, Chaplain Barbara Coe and Bob, Ms. Sandra Y. Faison, and Ms. Roslyn Aaron, how can I say thank you for all of your willingness to pray, friendship, support, shared words of encouragement, resources, insights, and knowledge through the supernatural revelation of the Holy Spirit. May God continue to richly bless each of you and your ministries.

My Loving family: David Lee Robinson, Jr. III (deceased) and my nieces and nephews, I love you all as if you were my very own, and I am very proud to be your aunt. Spiritual sons and daughters: Evangelist Ann Smith, Evangelist Regina Maxine Hunter, Chaplain Vivette Dockery-Medina, Evangelist Krystal and Brother Cornelius Armstrong, Evangelist Rose Outen, Evangelist Mary Ellen and Collins Alfred, Elder Willie and Evangelist Fern Jinkins, and Pastors Earl and Ava Fulmer: I love each of you.

Community organizations and affiliations: VA Rochester, LTC Feltzner, MD; Ms. Andrea; Ms. L. Polosi, Women Veterans, Dept/Liaison, VA Canandaigua; Ms. Vic Bridges; Ms. Timberly, VA Buffalo; Ms. Jill Lamantia, VA Syracuse; Ms. Mary LaRussa, Women Veteran Nurse/Liasion, Veterans Outreach Center; Laura Stradley; Mary Ann Sernosky, The Patriot Guard, East Bloomfield Library of East Bloomfield, New York; Parkside Pizza (Ms. Bonnie and staff) of East Bloomfield, New York; East Bloomfield Post Office of East Bloomfield New York; Brighton Memorial Library of Brighton, New York; Gates-Chili Library and Staff of Gates, New York; United Theological Seminary Library (Mr. Ken Cochran and staff) of Dayton, Ohio; Carver

Cultural Heritage Center of San Antonio, Texas; American Legion Veterans Hall of Rockford, Illinois; Mr. Tommy Meeks of Rockford, Illinois, and host of the television program, "It's Time for a Change." Ms. Lisa Palermo (owner of *Market Street Press* of Rockford, Illinois, and Ms. Flora Cousin, (columnist of paper); Superintendent of Veterans Services, Mr. Todd Burd, (Retired US Navy), a city official of Winnebago County, Rockford, Illinois; Mr. Thomas Hilsenhoff (Navy Seal); Mr. Scott Lewandowski, Director of the Veterans Memorial Hall of Rockford; and Apostle Brown of Rockford, Illinois, all worked with me effortlessly to promote my first play "No Soldier Left Behind," in Rockford, Illinois. Mr. Burd also appeared with me on a live TV community program called "It's Time for a Change." St. Luke's Tabernacle Community Church (Bishop Dr. James Evans, Jr., Pastor) of Rochester, New York, and The North Star Players of Rochester, New York. The Women Veterans Coffee Shop, Rochester, New York, Women's Auxiliary Chapter 1278, Honeoye, New York, VFW Ch. 1278, Honeoye, New York, Commander Lucas, Ms. Judy Lucas, Blue Star Mothers Ch. 8, Rochester, New York, Women Veterans Rock, Arizona Women Veterans and The Women Veterans Memorial of Washington, D.C.: I extend to you a tribute and my appreciation.

Lastly, I am proud to have served in the United States Armed Forces in the Air Force as a sergeant. My life has been enriched by serving and by many of the wonderful people with whom I served. I close in acknowledging this proud institution: The U. S. Air Force.

DEDICATION

First, I must share this song as one of tribute: "You Deserve the Glory," by Terry Macalmon.

> You Deserve the Glory and the Honor Lord. We Lift Our Hands In Worship As We Magnify Your Holy Name, For You Are Great, You Do Miracles So Great, There Is No One Else Like You. THERE IS NO ONE ELSE LIKE YOU.

Dear Lord Jesus, as the melody of this song reigns and resonates deep within my heart, mind and soul through the Holy Spirit, I cannot help but give you all the Glory, Praise and Honor for all of the Mighty work that you have done in my life through the birthing of this project. As I reflect upon all that you have imparted into me – breaking, trimming and pruning me – from the inside out, cutting back the pressing places where transformation has emerged and the blood was applied, which although painful, was a great part of this necessary transitional process. It was indeed good for me. I am overwhelmed by the beauty of Holiness that culminated out of the many visitations to the throne room as I felt compelled to meet with you behind the veil as you consistently took the time as I welcomed you to gently submerge me while saturating me the more as you endowed me with your loving anointing, fitting me for the task, journey and assignment at hand. You taught me how to die, while I yet lived. The words from this song played over and over in my Spirit, "Lord Whatever You Are Doing In This Season, Please Don't Do It Without Me" (by Bishop Paul Morton). As I honor my beloved parents, Pastor Mabel and Deacon Ben Smith, loving them both very much, I had to reflect upon a

pressing special tribute to my Mother because I was a Mommy's girl, and I went with her everywhere.

A Tribute to My Dearly Beloved Mother: Pastor Mabel Smith

In Loving Memory of my Dear Precious Mother, Rev. Mabel Smith

You watched me as a small little girl grow, and somehow, you knew that one day that I, -- me, your baby girl -- would someday be a young military soldier girl. You saw it with your eyes, believed in your heart, spoke it and nurtured me intentionally so much so that when the day came that I wanted to join the USAF, you had to admit that this was of no surprise because you knew it. You saw me standing erect, shoulders back, as though it had already happened, when I was between five or six. The vision was already clear to you Mom. It had now come to fruition. It was time for you to let me go, send me on my life journey. Later in life, as I pursued my education, you began referring to me as Dr. You shared with me a few times how you would always tell people that I was a Dr. Again, although you are no longer here, the day is fast approaching that on May 18, 2019, I will indeed be Dr. Apostle Charlene Knight. Thank you for always believing in me and speaking life into my destiny and purpose. You were such a virtuous woman and an awesome Mother. I would not be the woman that I am today if it were not for the Mother example you were and have always been in my life.

I love you and miss you dearly. "You taught me how to live with you and how to live without you." I shall always cherish your memory. I love you.

Your Daughter,

Dr. Apostle Charlene Knight

Honor to my parents: I extend this tribute to Pastor Mabel and Deacon Ben Smith, founders of The New Beginning Church of God, serving over twenty-five years in the Rochester, New York, area. I had wonderful, devoted Christian parents that truly raised me in the admonition of the Lord, loved me and nurtured me unconditionally.

We know that it truly takes a village to raise a child. God blessed me with an extraordinary parent village as well, one that loved on me, invited me to grow, reach, reach deep within and become all that I could be and God intended. They always made good quality time for me, supported and nurtured me like their very own daughter, and I am eternally grateful for their loyalty, thoughtfulness, kindness, enduring love, correction, consistency, counsel and parental guidance, as the intentional direction has remained a standard barrier that has been proven throughout my entire life. No matter where I went, I always felt that my mother and father were already there or had been there because all of the parental village seemed to hold me to the exact same standard as my very own parents, which was soooo surreal. That was genuine love from God. What a blessing. I have been truly blessed by my not only my parents but also the following individuals as well. Please applaud them as I honor them: Mr. Coleman (deceased) and Rosa L. Faison of Rochester, New York; Mary Lee Taylor Knight (deceased) Rochester, New York; Mr. Will Jackson, Rochester, New York (deceased); Ms. Catherine Terrell (Grandma) (deceased); Ms. Altamease Ivey, (deceased); and Ms. Louise Griffin (deceased).

To Pastor Birttie (deceased) and Dr. Dee Bennett of North Little Rock, Arkansas, Ms. Sherryll Thompson and Dr. M. Jeanne Dolphus-Cotton, you were the family that God handpicked just for me. God had me in mind when he sent them as he entrusted me

to them, and I could not have had a stronger loving, supportive, nurturing, devoted Christian family away from home. They embraced and welcomed me into their family. I spent weekends, holidays, and special occasions and attended services weekly with them. They became my family, and I felt like I was loved and cared for just like one of their children and felt like I was truly part of the family. I had been invited by my military best friend, Sherryll, one Sunday to church, and the rest was history. She is the angel that God sent and used, and I love her dearly even today for allowing God to use her. I appreciate the love, patience, guidance, and seeds of the gospel that God used them to pour into me along with my foundation that was deeply rooted and strong through my parents. Now, although I was serving in the USAF nearly a few thousand miles away from home and family, God had a plan for the training that was already instilled in me that I would now have the opportunity to flourish and grow. God sent the right friend and family to ensure that his work would not be aborted, but continue to thrive through him, using Sherryll as the conduit. She was obedient and willing to share God and her family. I am so grateful that I accepted the invitation, and in doing so he blessed me with a family which held to the same Godly standards that my parents had reared me with: how uncanny is that.

Upon returning home from the military, I continued to thrive in my spiritual journey. After a few years as I became born again, God began directing me to the direction of the prison ministry. Here the Lord introduced me to Mother Dorothy Montgomery (deceased), and she began grooming me for prison ministry. She loved me like a daughter and imparted much into me as she inspired me to join her Golden Women Prison Ministry along with several other seasoned women ministers in the community. She would often throw me overboard to preach to over three hundred women at the

Albion State prison on the spot. She was a great mentor and spiritual advisor. I loved her dearly.

Rev. Pearl L. Cunningham, a spiritual mother, also trained me to minister in the high profile male correctional facilities. She inspired, challenged and instructed me in 2010 as she spoke these words, “If you return to school this time, stay, and finish; do not stop again until you obtain your doctorate.” She has truly been the wind under my wings since my mother passed away in 2003. It was as though she stepped in and grabbed the baton with much of the demeanor of my mother. She admonished me to get some thick skin for the journey because the purpose and task that God had in store for me would come with some new challenges. She reminded me as my own mother had done many times: get prepare to walk alone sometimes; every now and then, the bible says that you will meet a stranger on this journey. She taught me to accept people leaving but keep moving. She is still here and lives in Buffalo, New York. She too loves me, counsels, gives instruction firmly as if I were her own daughter. I loved and respected them and still to this day. I have deep love for the Bennett family, Pastor Birttie (deceased) and Dr. Dee Bennett, Ms. Sherryll L. Thompson of North Little Rock, Arkansas and Dr. Jeanne Dolphus Cotten of North Carolina. They are all family. Sherryll L. Thompson is still my best friend that I met while serving in the USAF over forty years ago. She holds a very special place in my heart and always will. We have stuck together through thick and thin. She is like a sister to me. I love her dearly. While her father, Pastor Birrtie Bennett has gone home to be with the Lord, her Mother, Dr. Dee Bennett, and Dr. Jeanne Cotton, her aunt, are still very much with us.

There were several matriarchs and patriarchs in my family who impacted my life tremendously, and I love you all more than words could say. There are just too many of you to name individually, so I will pause right here and now to say "I Love You All." There are a few that are quite near and dear to my heart that especially stayed near as I grew into a young woman. My special aunts and uncles loved on me, and I knew it and felt it: Aunt Bree (Vera), Aunt Florine, Aunt Trophine, Aunt Ernestine, Aunt Julia Mae and Uncle Man (Jimmy), Uncle Raleigh and Uncle Sonnie. My heart is kindled with love as I remember my dear nephew Henry Faison Jr. (deceased). Siblings very close to my heart (Big Sisters and Big Brothers): Ella M. (deceased) [husband, George); Doris K., Kim F., Richmond K., Luther James J., Sammie J. J., and Willie Albert J. (wife, Juanita). Also, I honor and loved my brothers-in-law like brothers: Leonard Adams Sr. and Allen Parrish Sr. (all deceased), Irene (husband, Pastor James Smith). I was spoiled and loved dearly by them all. They believed in me and often spoke of the great things and potential for success they believed I would walk in and achieve later in life. Brother Willie, while shrugging his shoulders, would ask: "Sis, what are you going to do next." Richmond would say, "I see your name up in lights, Dr. Charlene Knight," and he would then step off, with a huge smile. Their words of aspiration were always truly motivating and inspirational to me, a constant push up to excel, do my very best, and they seem to have recognized the potential that was in me at a young age. Even my matriarch and patriarch cousins as well showed much love and support, constantly taking interest in my goals, endeavors and educational plans for my future.

Supportive nieces and nephews: Mr. Leonard and Nichole Adams, Mr. David Lee, and Kathy Moses, Ms. Melissa Adams, Ms. Margaret Moses, Ms. Ina Smith, Ms. Allana Davis, and Ms. Aleatha Parrish.

Special cousins: I acknowledge Mr. Smokey (deceased) and Felicia Robinson, Ms. Lillie M., Ms. Candy M., Ms. Kitty and Jessie Noble and Ms. Jackie Miller, Ms. Ann Forbes, Ms. Diane Smith. I would like to honor all of the women veterans in my family: SSgt. Sherryll L. Thompson/ USAF; Sgt. Charlene Knight//USAF; Sgt. Linda Freeman// USAF; AB Victoria Carr Barclay// USAF; AB Crystal Noble// USAF; Sgt. Delores Robinson, USAF (deceased), and PFC Beverly McKenzie//USA (deceased).

ABBREVIATIONS

BDW	Brave Diamond Warrior
BDWP	Brave Diamond Warrior Project
MI	Moral Injury
MST	Military Sexual Trauma
NRSV	New Revised Standard Version
PTSD	Post Traumatic Stress Disorder

The journey home to peace is perilous after war. It does not have to be. We can make it less lonely and lethal. The veterans' stories that unfold . . . describe a newly named wound of war called 'moral injury.' The stories reveal the lifelong struggle of veterans to live with its scars, the impact on their families, and the various ways our communities can support the recovery of those who experience moral injury.

—Rita Brock and Gabriella Lettini, *Soul Repair: Recoverin from Moral Injury*

INTRODUCTION

This project is presented as a doctoral thesis rooted in a not-for-profit, para-church ministry entitled Brave Diamond Warriors Project, and the theme is Women Veterans Addressing and Overcoming Moral Injury. Women Veterans have been underserved and underrepresented while experiencing a considerable lack of recognition. While serving in the Armed Forces, many of these women encountered Military Sexual Trauma (MST) and Post Traumatic Stress Disorder (PTSD), just to name a few.

The purpose of this doctoral thesis is to focus upon some of the atrocities women veterans have incurred, past, present and current, while serving in the United States Armed Forces. While men, too, have become victimized, this is not to exclude or minimize the trauma of their male soldier counterparts and the horrific experiences endured by them. There is, however, such a limited amount of research information or available tangible data that one can seek teeth into regarding women veterans. It is my hope that through this doctor of ministry project that more information might be generated thus evoking more interest in others to delve into this well-deserved, under-researched, special-needs' population.

This doctoral thesis is the work of addressing the context of women veterans facing moral injury. This is done through wading through biblical, historical, theological and theoretical writings that serve as a foundation for addressing the subject of moral injury. This work concludes with a doctoral project with a ministry model that includes

case studies, interviews, and group gathering of women veterans exploring their trauma and ways of addressing moral injury.

Chapter One reflects upon the foundation of my life's journey as I grew up in a Christian home with strong Christian values that set the tone and guided my life until this very time. It includes the referencing of my parents. My mother was a pastor, missionary, prayer warrior, chaplain, virtuous women, and more. All of these roles made her my mentor and influencer. My father was a deacon, gospel singer, excellent provider, and hard worker who always provided for his family in that we were raised us middle class. The gift for which I will always be grateful for is their love, guidance and integrity as Christians who lived and modeled by example. They reared me according to the word of God along with Godly principles that introduced and led me to Jesus Christ at the tender age of nine.

This doctor of ministry project further intersects with the synergy. It addresses how I later joined the United States Air Force. In my personal journey, I had a delightful encounter with Jesus one day on my way to work. I heard the voice of Jesus call me as I walked by a weeping willow tree. Thus, my journey with God continues, and this is the beginning of the merging and birthing of my spiritual quest.

Chapter Two, the Biblical Foundation, speak to how the voices of women have been knowingly and intentionally quieted. What an attestation to the tumultuous and tedious experiences of women of that day. There are parallel instances of women veterans today. There is a horrific ongoing impact upon these women. I have chosen for an Old Testament text II Samuel 13:8-19 and for the New Testament text Matthew 15:21-28. I am certain that these primary scriptures shall authentically and substantially represent the

catastrophic perspective of women of their day. These wounds they each possessed and carried along with them in a form of silent trauma which can, in some respects, today be considered a form of moral injury.

Chapter Three highlights the Historical Foundation which addresses the lives and plight of women during several historical periods where the country had been at war. Here I point to how women were first used in the military and in what capacity. I further highlight how women moved from volunteer service to a Women's Corp. This history reveals how women were treated (and mistreated) and how the Armed Forces as one unit has come to recognize the history of women serving as well as some of the sexist and misogynistic ways that they were treated.

Chapter Four, the Theological Foundation, focuses upon four elements of theology which are soteriology, pneumatology, ecclesiology, and practical theology (in the realm of preaching, teaching and counseling) as they relate to the elements of moral injury. These theological themes best connect with the project premise: Brave Diamond Warriors Project - Women Veterans Addressing and Overcoming Moral Injury. These theological perspectives will be defined and expounded upon throughout this unit. Their theological significance, influence and reference will be elaborated upon as they relate to moral injury. This will be done by using both classical and modern theologians. The theological premise for this doctor of ministry project will serve as a theological construct which will weave these themes into a prophetic prose.

Chapter Five, the Theoretical Foundation, explains how moral injury is understood from the perspectives of psychology, sociology, and trauma arising from conditions, practices and unaccountability in the military. Moral Injury is a fairly new

phenomenon and concept that has come about in the last five to seven years. While it is not a new condition, there are diverse situations, circumstances and experiences that seem most prevalent in evoking this phenomenon. Moral injury, as demonstrated and exhibited, clearly is a profound way to depict and attest to the deplorable acts towards women such as manipulation, Military Sexual Trauma (MST), Post Traumatic Stress Disorder (PTSD), low self-esteem, lack of recognition, sexual exploitation, rejection, depression, and oppression among women and women veterans, especially as it did in the past and present and continues to persist even today.

Chapter Six, Project Implementation, gives the overview of the implementation of this doctoral project. It highlights the professional and context associates who played a role in this work. It also points to the various groups of women who were involved in the process as well as the thirteen women who played a part in the case studies and interviews. This unit also includes with the methodology research design, measurement, instrumentation and data collection and analysis. It concludes with what I have learned about myself in this project, what were my joys and what were my disappointments. It gives ideas about how this project can be replicated. Lastly, there are overall reflections on by journey at United Theological Seminary and the Prophetic Preaching and Praxis focus group.

CHAPTER ONE

MINISTRY FOCUS

My life up to this point of entry at United Theological Seminary has been one that has been connected in some capacity with women in general as it relates to spirituality and wholeness. Having served in the armed forces and even now as a veteran, I am able to see the plight of women service persons and veterans in the light of a measure of brokenness. I further reflect upon the intrinsic details of how the characteristics and symptoms seem ably correlated, ideally, with what is referred to by some academics as "moral injury." Although moral injury is not necessarily gender specific, it is a fact that many women veterans have endured and encountered moral injury differently than men as a result of the magnitude of their trauma. Several of them have come forth and shared that they have indeed had innumerable experiences which have left them somewhat tattered beyond repair. What exactly is moral injury? This will be addressed in detail in the following paragraph.

Many veterans are suffering from a condition similar to, but distinct from, Post-Traumatic-Stress Disorder (PTSD). Moral Injury, an ethical transgressions of war, can leave service members traumatized. Amy Amidon has listened to war stories on a daily basis for almost a decade. Grief and fear dominate the majority of the conversations in Overcoming Adversity and Stress Injury Support (OASIS). Amidon regularly hears participants talk about improvised explosive devices claiming the lives of close friends,

about flashbacks of airstrikes pounding cities to rubble, about days spent in 120-degree desert heat and playing hide and seek with a Taliban enemy.[1] Amidon's patients talk about another kind of trauma, a psychic bruise that unlike PTSD, is not rooted in fear. Some of these soldiers describe experiences in which they, or someone else close to them, violated their moral code, hurting a civilian who turned out to be unharmed, shooting at a child wearing explosives, or losing trust in a commander who became more concerned with collecting decorative pins than protecting the safety of his troops.[2] Others, she says, are haunted by their own inaction and traumatized by something they witnessed and failed to prevent. Sometimes it coexists with PTSD, but moral injury is its own separate trauma with symptoms that can include feelings of shame, guilt, betrayal, regret, anxiety, anger, self-loathing, and self-harm. Moral injury is not about loss of safety, but loss of trust, in oneself, in others, in the military, and sometimes in the nation as a whole.

Few life traumas can match the experiences of a medic in combat or etch so deeply painfully in the soul. Therapists and researchers are recognizing more and more cases of service members like Billie Grimes-Watson, who are returning from war with moral injuries, wounds caused by blows to their moral foundation, damaging their sense of right and wrong, and often leaving them with traumatic grief. "Guilt is the root of it," he said.[3] "Asking yourself, why are you such a bad person?" He was not that way before

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[1] Maggie Puniewski, "Healing a Wounded Sense of Morality," *The Atlantic*, July 3, 2015, accessed 11-19-2016, http://www.theatlantic.com.

[2] Puniewski, "Healing a Wounded Sense of Morality."

[3] David Woods, "Healing: Can We Treat Moral Wounds," *The Huff Post*, March 20, 2014, accessed November 19, 2016, http://projects.huffingtonpost.com/projects/moral-injury/healing.

his military service. “I have a hard time dealing with the fact that I’m not me anymore.”[4] For most veterans with moral injury, there is little help.

Context

The physical locations of this contextual setting consist of three primary areas: Rochester/ Canandaigua, Buffalo and Syracuse (all Veterans Administration Medical Centers). With Women Veterans Wellness Centers, in Canandaigua, Buffalo, and Syracuse, New York. I have had the opportunity to visit recently all four facilities. The Women Veterans Wellness Clinic is in Canandaigua as they operate more as a collaborative. However, Buffalo, and Syracuse each have their own individual Women Veteran Wellness Clinic. Although the Albany and Bath, New York Veterans Administration Medical Centers are not necessarily directly included in my contextual context catchment area, there tends to be some minimum overlap as these other facilities tend to encompass this broad base of veteran facilities which provide and extend the gender spectrum of the continuum of care for women veterans. They are facilities that also provide Women Veteran Wellness focused services across the Western New York Finger Lakes Region.

Veterans Administration (VA) /Canandaigua and Rochester

I spoke with the interim director of the Canandaigua, New York location, and she was rather open in her disclosure. One might say that she affirmed and attested to the lack

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[4] Woods “Healing: Can We Treat Moral Wounds.”

of and need for support-group services for women outside of the mental health corridors of the VA. She went on to say that the most participation she has witnessed has been two to four workshop attendance. Her experience, it seems, is that women veterans just did not see themselves as veterans, thus their visits were limited. It was almost as though they viewed their time in service as insignificant. She went on to say that women veteran's presence is very limited not only for medical treatment but also for utilizing the facility and their military benefits.

I spoke briefly with the director of the National Veterans Crisis Line (Canandaigua, N. Y. She reiterated that, according to their system, there were no known women veteran support groups in or outside of the facility in the Canandaigua, Finger Lakes Region. She further elaborated upon the recent opening of the Women's Veterans Information and Referral line. Yet, they were still not seeing the women veteran participation. Both directors eluded to the fact -- that aside from the need to be registered in the VA system and engaged in at least outpatient mental health services as a prerequisite in order to be able to participate in any groups -- there are unequivocally no social support groups in this area for women veterans. Other than the new component of the crisis line, which is available twenty-four hours, seven days a week for multiple crisis, mental health, counseling, and referral needs, a resource and support line for women only exist. All personnel that man the lines are women, and they are professional counselors, social workers, therapist, specifically trained to deal with and address any crisis situation.

VA Medical Center/ Buffalo, New York

The director of the VA Buffalo Medical Facility spent time sharing how personable she is with each woman that comes into the wellness center as she attempts to touch each of them, making them feel welcome. They are accepted in their own unique way according to their position in life. Her compassion for them and their pain, she believes, attributes to their ability to create an atmosphere with a sense of warmth which many women need as they seek to transition, getting back to life, as they are no longer attached to the military. She talked about the new requirements of veterans that each has the responsibility of registering at their local VA within five years of separation from the military. If they fail to do so, all their benefits are then forfeited. This especially has negatively impacted the women veterans according to the director because the women veterans often take the initiative to register after the five-year timeline. Unfortunately, it comes for them in a time when the need for the VA services is the most. Which at this latter time, the VA is limited in its ability to assist them because they are no longer eligible to receive their medical benefits. This is so unlike their male counterparts, in comparison, that do register. She indicates that every attempt strategically is focused upon ensuring that all of their individual immediate needs are met first. Then she proceeds to assist them in regard to engaging them into any particular program. Again, according to the director, one of the primary requirements is that each of them undergo a mental health examination prior to participating in any services in the wellness clinic. They must be registered in the VA system and agree to receive the evaluation. The director reports that there are very few women that participate in the programs simply because they refuse to have the evaluation. She attested to the fact that there are currently

no support-group programs for women veterans outside of the outpatient mental health groups at the VA in the area. Despite advertisement around the facility and the fact that there is indeed a Women Veteran's Wellness Center, women veterans do not seem to gravitate to the VA Buffalo facility in large numbers. It seems as though the women veterans equate the association to the VA with men veterans only. They deny veteran service and do not readily acknowledge their veteran status. They have served and are veterans too, and benefits are theirs as well.

VA Medical Center/ Syracuse, New York

The Regional Director Liaison was eager to share with me and volunteered to give a personal tour. She has held this position for nearly five years and has witnessed the rise and fall of women veteran population and how participation fluctuates continuously. The Syracuse VA Women Wellness Center is slightly over a year old, new, and state of the art, with a complete female medical, professional, and administrative staff to assist in minimizing the possible stress and or duress of the women veterans. The goal is to limit the number of triggers that these women might otherwise be reminded of should they find themselves in the company of, or subjected to, in their male counterparts, simply because many of them have suffered and encountered trauma.

Finally, each of these facilities has diverse services specifically designed for women veterans such as PTSD and MST. Their consistent concept of women wellness and wholeness is definitely in lieu of the selected context focus. As the writer and researcher, I have obtained their personal contact information, conferred with each of them, and shared the intended context focus, goals and objectives. They all seem to be onboard and excited about the intended research. There has been much expressed interest

in continuous communication regarding future project determinations and collaborative efforts.

There are a few organizations and university affiliations that I have had the opportunity to connect with such as: Syracuse University, the Veterans Writers Group, The Moral Injury Project (as a committee member), Syracuse University/LeMoyne College Collaborative (regarding veterans and families support), and Women Veterans Rock of Philadelphia and Washington, D.C.

Syracuse University/ Syracuse, N. Y.

I have participated in the Veteran's Writers Group which takes place once a month and consists of veterans, both male and female, from diverse eras. Each persons shares by simply writing and doing exercises facilitated by English professor, Dr. Eileen. Veterans are invited to express themselves orally as well as giving feedback to one another as desired, according to what they may have heard and experienced at that time. The oral expression is strictly voluntary.

The Moral Injury Project is a separate program that focuses on the pain, remorse, guilt, and shame that a veteran has incurred and endured as the result of their experiences, both past and present. I have attended and participated in several conferences and workshops and am also a committee member.

LeMoyne College/ Syracuse, N.Y.

Lemoyne College has collaborated with Syracuse University as a united front to provide multiple services, workshops, and conferences, regarding veterans, their families

and moral injury as their primary focus. I have been invited to participate in activities, events, conferences, and seminars, as both Syracuse University and Lemoyne College often join together, to ensure attendance is equally represented by each institution.

Women Veterans Rock/ Philadelphia, Pennsylvania / Washington, D.C.

I recently joined The Women Veterans Rock Initiative whose major thrust is to empower women, young women, and girls, and is comprised and organized primary by women veterans. All eras and diverse cultures, along with active, reserve, and retired women veterans, participate in the initiative. I had the privilege of attending on Veteran's Day 2016; it was their seventh rally in Washington, D.C. There were nearly two-hundred women in attendance. The panel discussions focused upon the major dilemmas that women veterans have encountered and endured. They were able to share their personal stories, myths, and women veteran's future agenda which includes the importance of giving back, and preparing our next generation for military, government, and community service. The importance of mentorship was underscored to enable and empower leadership in our young women and girls. A special tribute was made, and recognition given to several premiered JROTC individuals that were performing at the top of their class academically and collegiately in the District of Columbia. The adjutant nominated in the District of Columbia Region was commended and awarded as she was the first African American woman to hold this position of honor. This dignitary/honoree is a Major General and the Commander of the USA Reserve of Maryland. She also attended the final laying of wreath ceremony at Arlington Cemetery by President Obama. I was

invited to take a picture with the Adjutant Major General along with the Chaplain of The Women Veterans Rock while in Washington, D.C.

Contextual Description of Ministry with Women Veterans

Most recently, I have found myself with a deeper passion to work with women veterans. It seems that they began to come from all directions, every walk of life. Several of them are daughters, friends, siblings, significant others, spouses, and aunts. Each comes expressing a dilemma that seemed almost unbearable, many at wits end, as to what to do, and or how to handle all of the different crisis situations. They are broken through marriages, like divorce, separation, feeling helpless, hopeless, hurting, angry, as they attempt to parent the children, and are not sure if they can manage this anymore. Struggling with trust issues, depression, oppression, fighting the anguish of the fear of failure, and lacking the survival skills like never before, many find themselves reaching out needing a safe place to share and to be transparent without judgment. Some wanting to end it, not having the strength most days to get out of the bed. Many are barely holding on as they reach out at night when it seems the hardest to get a good night's sleep. Many shared that they have the fear of going crazy as they seem to be on a roller coaster ride.

As I reflect upon engaging and interacting more with women veterans, many shared how they seemed to lack the skills to communicate their needs and to trust others. Very often this was due to their feelings of hurt, pain, shame, guilt, abandonment, disillusionment, disappointment, and dysfunctional relationship issues as they live in the constant fear of being let down again. I found that while engaging these women more frequently that they were able to establish a rapport which led to stronger relationships

with each of them individually. I saw the walls that were so prevalent before beginning to come down slowly, one stone at a time. Gradually, the calls began to increase, going from once a week, to twice, and for some, almost daily at times. Trust was forming as the fear began to leave; there was a bond, while the barriers were being broken, one onion layer at a time. Lots of tears were shed and joys expressed as the trust continued to grow. True support and safety became realized. I was able to see and know that what they needed and were looking for had been found. Calls began coming from all over the country seeking relief as they yearned to be heard and understood. Some were not quite sure whether or not they wanted to even be married any more. Others remained in their marriages, primarily, because of their fear of being alone, or they were loyal and fully committed due to their vows exchanged before God. Many were not sure if they even loved their husbands anymore. Leaving was not an option for some; they would rather endure the abuse and pain rather than be alone. I have now become their confidant, a listening ear, comfort, as mere reality had become a fact. They had found someone they could trust and would listen. They found someone that would give them truth and empower them to make their own decisions according to what was right for them at the time. It seemed that it was their need to share, as opposed to looking for a way out, that through counseling, love and support, this ministry birthing began for this project. Thus, this ministry has culminated out of East Bloomfield, N.Y., where I currently reside.

In addition to the expressed and unspoken needs of these women, it was the guilt and shame, according to several of the women, that forced them later to admit to their fear and anxiety. They were able to acknowledge their lack of desire to have any type of mental health stigma attached to their record and animate about having nothing

whatsoever to do with services of any kind identified in the VA system. They especially refused to consider any type of psychotropic medications because they were afraid this would alter their state of mind.

For the past few years, it seems that women veterans have become drawn to me, sharing their pain and stories. Of my eight spiritual daughters, four of them are retired veterans. Three are married to veterans, and the other desires to learn and understand more about the veteran community.

I am a veteran and served in the United States Air Force active duty for five years. As a woman veteran, there certainly is common ground that we all share, some of which the writer can attest as well. Having served as a military sergeant, a psychotherapist assistant, counselor and social worker on the National Veteran's Crisis Line, and through some of the spiritual daughters that God has given me, I have a wide range of experiences. Four persons close to me struggle with Post-Traumatic Stress Disorder (PTSD), Traumatic Brain Injury, and (TBI), Military Sexual Trauma (MST). I have been exposed to much first hand, as knowledge and understanding has come along with much training and hands on experience. Therefore, I have been able to journey beside them, hearing their hearts, providing some guidance which attributes to my work in the position as a therapist. I can thus attest to many of the issues which women veterans have experienced, past and current, to include my own personal journey as a United Air Force Sergeant, having served on active duty for five years. Accordingly, for me, these attestations comes personally: both ministerial and professional.

Contextual Description

The Brave Diamond Warriors Project

The Brave Diamond Warriors Productions, which will be my base location for this proposed project, operates out of my physical address as an office in Bloomfield, New York. Much of the ministry is maintained through consistent phone contacts and monthly meetings at Syracuse University through team meeting, conferences, seminars at both Lemoyne College and Christ the King Retreat Center, and the Syracuse University Campus, as well as other designated sites. I am an active member of The Moral Injury Project and have attended each seminar, conference and event since becoming connected with the Veteran's Writer's Project in January 2016. The Moral Injury Project is focused upon the guilt and shame regarding veteran's experiences, both past and present, where they have either witnessed or participated in an action that they failed to intercept, usually willfully and knowingly. Now, they are plagued with guilt and shame which is negatively impacting their morality as they find it difficult to forgive themselves. The Moral Injury Committee meets via conference one time per month. Last month, I attended a major conference regarding Moral Injury and Philosophy at Syracuse University with Dr. Nancy Sherman from Georgetown University. Dr. Sherman was keynote speaker.

Ministry Journey

I am a native New Yorker, born and reared in the Rochester area along with my siblings. I am the daughter of the late Pastor Mabel and Ben Smith, founders of the New Beginning Church of God in Rochester, New York. I currently reside in East Bloomfield,

New York, a suburban-rural area located between Rochester and Canandaigua, New York, and have lived there for nearly four years.

I am an affiliate of Elim Gospel Church and often fellowship with other churches in the Ontario County surrounding area. In early 2012, I became employed by the VA Canandaigua on The National Veteran's Crisis Line where I served as a full-time Suicide Intervention Crisis Counselor/Social Worker receiving calls from all over the world (24x7). In this role, I worked with veterans and their families primarily centered around mental illness, major severe potential suicides, MST, PTSD, and homelessness issues.

In late 2014, I answered the call to go into full time ministry. Shortly thereafter, I became a Volunteer Chaplain at Thompson Health of Canandaigua, New York, where I continue to serve as a Spiritual Care Volunteer. Opportunities availed themselves, time and time again, for me to preach and sing while journeying along beside patients in their medical and spiritual journey. I also provided comfort care for hospice patients in the hospital and on the inpatient continued-care unit. I not only provided support for patients and their families but also for staff as well. Every Thursday, I was able to facilitate and or co-facilitate at the Thompson Adult Day Treatment Mental Health Outpatient Program at a nearby off-site facility through bible study, praise, worship, and prayer upon request along with the chaplain/director. I attend monthly in-service training on various topics to ensure that the best practice service core values are realized and maintained and to provide the optimum of professional care to our patients, families, and staff.

My organizational affiliations are as follows: The Moral Injury Committee, Veterans Writing Group, both of Syracuse University, LeMoyne College, VA Rochester, VA Canandaigua, VA Buffalo and VA Syracuse, Women Veterans Rock, Service

Women's Action Network (SWAN), and Thompson Health Hospital of Canandaigua, New York, American Legion Auxiliary #1278, Honeoye Falls, N.Y and Women Veterans Coffee House (Blue Star Mothers).

I started an organization entitled "The Brave Diamond Warriors Productions" in May 2014. I am the President and Executive Director. It is the core and center of my primary contextual setting and ministry which is about women veterans in the context of the atrocities incurred, both past and present, as it relates now to "Moral Injury" and their distinct need for "Soul Repair."

Some Personal Life's Experiences

Since the organizational inception of The Brave Diamond Warriors Productions, there have been some successes. First, there was the debut for "No Soldier Left Behind" at The Carver Cultural Center, Jo Long Theatre, in San Antonio, Texas, April 15th and 16th of 2015. There was conversation on the Black Gospel Station, KCHL 1480 in San Antonio, Texas, on April 14, 2015, which went viral all over the country with my niece as the first caller from Los Angeles, California participating. I spoke on live radio as the creator and producer of the play "No Soldier Left Behind." I was later invited to appear in Rockford, Illinois, on October 27, 2015 on live television to be interviewed for an hour on "It's Time for a Change" along with a military retired city official of Rockford, Illinois, to discuss "No Soldier Left Behind." There are a few other individuals that I am not at liberty to mention at this time due to anonymity and confidentiality. It was a former colleague and friend from Washington State that put me in touch with the director/editor for the play who later became the choreographer of the play. It was recommended by my

temporary assistant, a veteran, that for San Antonio only that I would consider the Carver Cultural Center. This center was considered the renaissance of San Antonio, Texas, and a quaint, traditional, and an exquisite place for a play kick off. I then concurred and set the plans in order in pursuit of the plans through the Carver Cultural Center representatives to make it become a reality. Many agreed to distribute the flyers and contact individuals to participate such as musicians and soloist, as well as make contact with their local churches, etc. I have several spiritual daughters in the area; they also volunteered to distributed flyers as we needed to market and get the word out. I designed the flyers for all venues and coordinated production materials with the director and assistant for the Texas venue only. I proceeded to meet the commitment and agreement obligations to solidify and confirm the property and production materials for the theatrical production in three states – Texas, New York, and Illinois – while coordinating as the executive administrator for all three sites simultaneously. The above-mentioned military volunteer assistant in Texas was indeed inspired by the play message and believed that it was both an honor as a soldier and a cultural celebration to San Antonio, Texas. He went on to say that he believed this would serve as a tribute to those who have indeed served, are currently serving, and who have lost their lives while serving. Also, in recognition of those families of loved ones serving along with himself as an active duty soldier, he could further attest to the positive outcome of this as someone that was serving on active duty at the time, near the end of a twenty-five-year tour, preparing to transition back into civilian life.

The day came for the event with great anticipation which was quite a success. There was not a dry eye in the place as sniffles, tears, and Kleenex, were constantly

moving throughout the audience. People embraced one another and much feedback was shared during intermission and at the end. With a spiritual daughter on each side, both clenching my arm, one a retired military veteran, the other a former military spouse gasped, as they hid their faces in my arm periodically throughout the play. As though there were moments, some emotion was evoked which neither of them disclosed. Many acknowledged that they never really understood their loved ones and friends after returning home until this moment. “What an eye opener, that came from the mouths of several in attendance.” This play has now compelled us to go home and embrace our loved ones and vow to make an attempt to reach out to them the more and give them a hug. The performance received a standing ovation both nights! What a humbling but exhilarating moment!

In May 2015, I submitted “No Soldier Left Behind,” to the Library of Congress as the creator, writer, and producer. It was declared that the researcher is unequivocally creator, author, and writer of the play “No Soldier Left Behind” according to their jurisdictional regulations and criteria. The creator is indeed considered the writer. Thus, the author received the confirmation from the Library of Congress with an official certification of registration issued under the seal of the Copyright Office as of May 14, 2015.

Develop Synergy

I am an apostle, minister, counselor, social worker, psychotherapist, assistant, and spiritual care chaplain, all of which provides services to empower individuals personally, spiritually, mentally, physically, socially, behaviorally, emotionally and cognitively. The

objective for these women is to enable them to face their fears, anger, failures, traumas, depression, and oppression that continually force these women back into the corners and corridors of oblivion and horrific displacement. In these past few years, I have observed considerable dilemmas faced by women veterans. Some of which have come to me directly, others by way of intervention, therapy sessions, or the crisis line.

As I spoke with the Interim Women Veteran Services Director of the Canandaigua, New York VA, and engaged the directors from the neighboring facilities, the report appears to remain consistent throughout the Western New York region. It became quite evident that in each of their experiences that few women veterans are participating despite their efforts to reach out to them. According to the directors of each facility, the numbers are staggering. Often the women veterans will schedule appointments only to be counted as a no show, unlike their male counterparts. Although the VA Canandaigua facility has recently opened the Women Veteran's Resource Line, they fail to see the women veteran response and participation that they would like. According to the directors, the most common statement that they hear among women veterans is: "I do not even feel like a veteran." This is partly because many of them are not connected or associated with the VA Medical Centers as a facility as their male counterparts are. Several of them have expressed that it appears that the VA facilities are more male-dominated in that there seems to be more focus on the male gender. There is a very limited women veteran presence that persists in the VA Medical facilities. This continues to greatly influence the lack of motivation for women veterans to participate in any veteran service activities, which includes the VA Medical Centers. They loathe the

notion of being referred to and or called “you guys.” They feel that the lack of gender sensitivity for women denies the respect for their identity as women veterans also.

The majority of the clinics lack female privacy or are not set up for female gender acknowledgement and recognition. Many times, the etiquette or lack thereof, is geared more towards the male. Not much has changed regarding the lay out of the facilities as many of the facilities were built and developed based upon men. Women were not respected in the military; it was in every sense of the word considered taboo for women to join the military. This was considered a male-dominant society for many years. Women were simply devalued in the military, ignored, dominated, silenced, manipulated, and often viewed for pleasure as opposed to their intelligence and professional abilities and skills. Women had to fight to gain respect and were often ostracized and criticized by their superiors. Although there have been few changes, much of this power and control continues to persist and serves as constant reminder and reflection for many women veterans. Women veterans often think twice before entering into that type of environment again and are willing to sacrifice their medical benefits that they are entitled to and have earned as a result of their military service of honor to avoid the corridors of pain or any possibility of a reenactment by subjection by any means through the U.S. Veteran Administration, especially if they have a choice. They elect to forfeit the male dominated environment at all cost.

My observation has illustrated and provided an obvious indication that there is a great need of outreach services for women veterans. Women veterans are experiencing a greater difficulty reintegrating into their civilian society at considerable astounding levels; and if this continues to be left as is, this will be detrimental to our entire

worldview. I cringe at the thought of self-destructive behaviors leading to duty to harm, and the increase in suicides among women veterans as they continue to merge into total oblivion. Many are unsure of who they are, where they want to be, and have fear of what this may look like for their future. They often operate without a sense of purpose and no sense of direction. These women have no clue, finding themselves depressed with a deep sense of hopelessness.

At each facility, there appears to be some services developed specifically in hopes to reach out to our women veterans. However, the barriers continue to persist regarding the lack of communication and comfortability of the women veterans. The subtle perceived criteria still present some type of unspoken dominant power and control which women have been subjected to for years in the past, present and currently. It seems as though, at least based upon my research, that the services that have been presented, according to women veterans, only allude to the VA Medical Facility's care and concern for them. Yet, for women veterans, there appears to be a hidden agenda tradeoff; therefore, women veterans do not trust the VA system. Women veterans that struggle with victimization, domestic violence, power and control issues, sexual assault, MST, PTSD, and Moral Injury, often find environments such as the V A as a place that can often trigger lack of trust issues, or suggest victimization. This can serve as an invisible gate to reengage and participate in some of the same situations that for many of them resembles too closely what they barely managed to escape during their military and is also a form of manipulation.

Moving forward, there needs to be a creative way which is non-threatening that sends a message to women veterans of acceptance, support, and celebration of their

contributions. Further, this should be done with sensitivity and understanding of their invisible wounds without gender bias and an intentional effort to engage women veterans. The willingness to engage, empower, elicit, and interact with women veterans in order to evoke a voluntary response, which would possibly enable them to see the benefit in participating in the VA Medical Centers, is needed. By presenting these opportunities and benefits with no demands or strings attached with compassion, sensitivity, and transparency, perhaps creating a welcoming atmosphere would be established. The goal should be on receiving women veterans as individuals, the honorable heroine soldiers that they are, and helping them to see that they deserve this recognition because they are veterans too. This invitation would appear to be much more palatable.

These women desire to be acknowledged as veterans, accepted, valued, given equal treatment, understood, and given honor and distinct recognition as the women veteran soldiers of the United States Armed Forces. Receiving the affirmation through action that says: “yes, we honor, we salute and value you all, as women veterans. You are soldiers indeed, unquestionably, undoubtedly, unequivocally, and undeniably.”

Conclusion

On May 4, 2014, The Brave Diamond Warriors Productions was established in Bloomfield, New York. The purpose of this organization was to propose a thought-provoking play as a tribute to the lives of our military soldiers and to remind them that although many of us are on the outside, we do care and seek to understand the struggles that they bare deep within.

Initially, it was an organization committed and dedicated to giving relentless support to our troops and to salute to both men and women that have served, sacrificed, and given their lives unselfishly to protect us in these the United States of America.

After the play, "No Soldier Left Behind," I decided to revert back to the original passion and same premise but with the focus on women veterans instead. The goal was to develop a healing transformation model and theatrical play and production with women actors performing in character retelling some of their atrocity experiences. With the hope that through their bringing a face and voice to the trauma incurred that somehow, healing, transformation and regeneration would begin to take place. These women would then realize inside of them, supernaturally, some elements of healing and transformation taking place. Also, they would be aided in their plight to forgive themselves, the perpetrators, and participation knowingly and unknowingly, in activities or witnessed, which caused them undue harm, internally. That which had caused them to live in silent pain, suffering from guilt and shame, could be completely eradicated from the hearts and the minds of these women. They could then begin to walk free again, shedding the deep layers of wounding that has so deeply debilitated and held them captive, constantly enslaving them in their own minds.

In light of my professional history as a social worker, psychotherapy assistant, substance abuse therapist, anger management therapist, spiritual care/chaplain, minister of the gospel, pastoral counselor, and National Veterans Crisis Suicide Line/Women Veterans Homeless Crisis Line Counselor, I have been placed in situations where I have developed a critical understanding of the plight of women veterans that have been deeply hurt by outside forces, that have afflicted them inwardly. This has caused them to become

stagnate and debilitated, ultimately preventing them from becoming all that God has created and intended them to be. I have been able to reflect upon the extensive training and experience that I have gained and thus feels sufficiently and adequately prepared to embark upon this ground-breaking, cutting edge quest in this painstaking arena of moral injury. Therefore, my project idea and proposal are to institute and implement a project whereby women who suffer from moral injury will become a part of an incubator whereby they can name their pain, identify, and name the situations that have brought this about, while undergoing the process that will assist them in working through their moral injuries. Much of this work will be accomplished through the art of dramatic reading, writing and skits. Hopefully, this will lead to a production that can possibly be used as both a film and book guide for dealing with women veterans who are experiencing moral injury. My project proposal topic is “Brave Diamond Warriors: Veteran Women Addressing and Overcoming Moral Injury: A Resource Guide for Healing and Wholeness as Expressed through the Arts.”

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

I am an apostle, minister of the gospel and woman veteran that served in the United States Air Force on active duty for five years. A native New Yorker, I currently live in the small rural community of East Bloomfield for the past five years in the upstate Western, New York, Finger Lakes region.

My observations are rather consistent in that there continues to be very little to no support, acknowledgement and recognition of Women Veterans in this immediate and surrounding areas. Thus, my quest is to solidify and provide pertinent research information relative to moral injury and the implications of these determinations, as well as its impact upon women veterans, both past and present.

At this juncture, I would like to shed some light by explaining and defining what is actually meant by "moral injury." Moral injury is a fairly new concept and is not necessarily gender specific, but it is the residue of inner conflict as it relates to the morals and value beliefs systems of an individual's family of origins, usually based upon their religious and cultural beliefs. This new phenomenon speaks to and attests to these scriptures as they are intertwined in such a way that hosts precipitating factors that set the tone for the evoking of wounds, unwrapping pain, and exposing the debilitating factors that truly solidify distinct oppression. Moral injury is usually depicted as and brought on

by the perpetration of susceptibility to disrespect, rape, lack of personal regard for the emotions, self -esteem, value and or recognition of the female gender. Moral injury thrives in a male patriarch and dominant society indivertibly advocating, promoting, and supporting the exoneration of men that victimize women, leading in some cases to the voice of women being knowingly quieted.

The goal is to be able to substantiate these findings as they relate specifically to their atrocities that were the consequential results of moral injuries which incurred while serving in the Armed Forces of The United States of America.

I have chosen to utilize the following biblical texts to undergird this doctoral thesis and project. The Old Testament text is 2 Sam 13:8-19. It speaks of the story of Tamar, King David's daughter, as she is raped by her brother, Amnon. The New Testament text is Matt 15:21-28. It is the story of the Syrophoenician woman who pleaded with Jesus to heal her daughter that was possessed with a demon. Based upon the tumultuous, tedious, and traumatic experiences of the women veterans and their ongoing horrific impact, I am certain that these two primary scriptures indicated above shall authentically and substantially represent the catastrophic perspective of women veterans. which represents the doors of their hearts and the personal moral injuries that still linger.

These women veterans continue to face the dilemmas incurred, not only in the past, but currently as well in the here and now. I will now focus upon the literary elements of the text as it relates to the prose, poetry, allegorical, and or otherwise.

Literary Element of Text

Ayalla Brenner writes, "So here we are, and we -- Dinah, and Tamar have managed to stay alive, if unwell, in spite of rape and sibling rivalry and paternal weakness, and through scribal neglect, I suppose. No one really cared about us."[1] As a reminder,

> scholarly voices have come forth lately claiming that ancient women were not agents of consent; or that sexuality per se is a post-industrial revolution invention; hence, its forceful appropriation is an anachronism, or that the terminology invention the bible uses is that of physical humiliation in general rather than a specific terminology of sexual assault. Well, what can I say? These denials add insult to injury, literally.[2]

Mary J. Evans asserts that the books of Samuel cover events taking place over two full lifetimes; however, a strong sense of common purpose also underlies the whole. How is it possible to take seriously both the vivid contemporary nature of the accounts and the clear underlying unity?[3] The answer to this question must lie in editorial hands guiding the whole but making comprehensive use of earlier source material that would have been written or strongly influenced by different eye witnesses.[4] Evans goes on to say that this basic understanding is virtually unquestioned, even though there is extensive disagreement among scholars as to the number and extent of the underlying sources and the way in which the editing has taken place. Mary J. Evans posits that in light of this and in an attempt to indicate both the unity and the diversity within the books, "I have

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[1] Athalya Brenner, *I Am: Biblical Women Tell Their Stories* (Minneapolis, MN: Augsburg Fortress Press, 2005), 146.

[2] Brenner, *I Am: Biblical Women Tell Their Own Stories*, 146.

[3] Mary J. Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, Based on the New International Version (Peabody, MA: Hendrickson Publishers, Paternoster Press, 2000), 2, 3, 4, 5, 6, 193, 194, 195, 196.

[4] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 193-196.

followed the convention suggested by Iain Provan and used the plural forms 'authors' and 'writers' rather than the singular when referring to the human forces responsible for the book's creation."[5]

Kenneth L. Barker insists that justifiable concern for the inspired truth and moral excellence of scripture should not blind us to its consummate beauty. For the most part, the books of Samuel are composed of prose narratives that serve well in presenting a continuous historical account of the advent, establishment, and consolidation of monarchy in Israel. It is impossible to isolate various literary units within the larger whole.[6] In recent years, various sections of the books of Samuel have been subjected to close reading in order to uncover aspects of Samuel's exquisite literary structure. While manufacturing chiasms where there are none is a constant temptation that the exegete must avoid at all costs, the author of Samuel seems to have used the technique on numerous occasions.[7] Barker goes on to say, a clear example is the Epilogue, in which the Song of David (2 Sam 22) and David's Last Words (23:1-7) nestle between two warrior narratives (21:15-22; 23: 8-39) that are framed in turn by reports of divine wrath against the people of God (21:1-14;24). Second Samuel 1-20 displays a four-part architectonic structure that is impressive indeed. David's Accession to Kingship Over Judah (1:1-3:5) ends with a four-verse listing of the children born to him in Jerusalem

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[5] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2,* 196.

[6] Kenneth L. Barker and John R. Kohlenberger, III., *The Expositor's Bible Commentary*: Abridged Edition, Old Testament (Grand Rapids, MI: Zondervan Press, 1994), 379.

[7] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 379.

(5:13-16); David's Powerful Reign (5:17-8:18; 20: 23-26). A symmetrical literary edifice of such magnitude can hardly be accidental.[8]

When poetry punctuates the corpus here and there, it does so in memorable ways. "For example, the Song of Hannah and the Song of David -- the first near the beginning of the work (1 Sa 2:1-11) and the second near its end (25a 22) -- remind us that the two books were originally one by framing their main contents, by opening and closing in similar ways, and by highlighting the messianic horizons of the Davidic dynasty through initial promise (1 Sam 2:10) and eternal fulfillment (25a 22:51).[9]

Historical Setting of Text

> Kyle P. McCarter writes,
>
> throughout I Samuel the Codex Vaticanus (LXX^B) escaped the revisions to which other Greek manuscripts were subjected and therefore provides a reliable witness to the Old Greek translation." The same can be said of LXX^B in the first nine chapters of II Samuel but beginning in II Samuel 10 the character of LXX^B changes.[10]
>
> This was first recognized by Thackeray, (1907; cf. 1921: 9-28), who noted the presence of the two translations, "early" and "late," in the major uncial manuscripts of I-IV Reigns (-I Samuel-II Kings).[11]

Thus, whereas LXX^B preserves the Old Greek in the first chapters of II subsequently identified by Barthelemy (1953) as a revision of the Old Greek towards an early forerunner of the Masoretic Text (MT). This recension, called *kaige* by Barthelemy

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[8] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 379.

[9] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 379.

[10] Kyle P. McCarter, Jr., *The Anchor Bible, II Samuel*, A New Translation with Introduction, Notes and Commentary (Garden City, NJ: Double Day & Company, Inc. 1984), 3.

[11] McCarter, *The Anchor Bible, II Samuel*, 3.

because of its characteristic habit of translating Hebrew *wegam* by Greek *kaige*, can be identified in a number of biblical books. As a whole, the *kaige* recension represents "an early Jewish attempt to revise the standard Septuagint into conformity with a Proto-Massoretic Hebrew text" (Cross 1964:283).[12] This is significant for our purposes because it means that the rich variety of textual witnesses available in I Samuel 1-II Samuel 9 for use in reconstruction of an eclectic text is diminished in II Samuel 10-24.[13] Evans writes, "the books of Samuel cover a time of significant political change. Before the arrival of prophet Samuel, Israel consisted of a group of related tribes bound together by ethnic origin and religious beliefs but with no recognized centralized structure."[14] Leadership was intermittent, often local, and dependent on the character and gifting of those called by God to lead his people. There were recognized shrines, some like Shiloh, that had significance beyond one tribe, but there was no political or religious center acknowledged by all.[15] By the time Solomon took the throne at the beginning of the books of Kings, Israel was a full-scale monarchy with an integrated national government and a widely recognized capital city.[16] Leadership, although still acknowledged as being appointed according to God's choice, had become more institutional than charismatic, with the leader's authority stemming as much from the office he held as from his own character

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[12] McCarter, *The Anchor Bible, II Samuel*, 3.

[13] McCarter, *The Anchor Bible, II Samuel*, 3.

[14] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 2-5.

[15] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 4-5.

[16] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 4-5.

and gifting.[17] The explanations for, and perhaps defense of, these dramatic changes are found within the books of Samuel.[18]

One of the reasons for the unification of the tribes under a single monarch was the need to provide an effective, unified defense against encroachment by other tribal groups, notably the Philistines. At this time there was no major world power, just a number of diverse groups. Some, like Philistines (from Crete) and the Israelites traced their origins from outside the area in which they now lived.[19] There was little stability and constant vying for territory. Sociological pressures like the growing tendency towards urbanization, moving away from subsistence farming, and the increase in trade groupings also played a part in changing patterns of government.

Barker writes,

> J. W. Flanagan put it this way. The history of David's court was a history of strife and struggle. The underlying tensions that would eventually separate kingdoms of Judah and Israel after Solomon's reign posed a threat to the dual monarchy even in the time of David. The King sought security in acts of benevolence toward the houses of Saul and Nahash but he could not prevent hostilities from arising.[20]

However, the writers do seem to stress elements that indicate the legitimacy of the line of David, and it is likely that this stress was deliberate.[21]The history shows that David has good title to the throne in both the north and the south and conveys an underlying sense that God is with David and his house and has ceased to be with Saul and his house.

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[17] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 4-5.

[18] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 5.

[19] Evans, *Old Testament Series, New International Biblical Commentary 1 and 2*, 5-6.

[20] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 379.

[21] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

After the conquest of Canaan by Joshua, "the people of Israel experienced the normal range of problems that face colonizers of newly occupied territory. Exacerbating their situation, however, was not only the resilience of the conquered but also the failures -- moral and spiritual as well as military -- of the conquerors."[22]

Their rebellion against the covenant that God had established with them at Sinai brought divine retribution, and the restoration that resulted from their repentance lasted only until they rebelled again. If theocracy implemented through divine charisma was the ill mark of the period of judges (cf. Jdg 8:28-29), theocracy mediated through divinely sanctioned monarchy would characterize the next phase in the history of the Israelites.[23] Barker goes on to say,

> in the days of the judges Israel had no king (Jdg 17:6; 18:1; 19:1; 21:23), and it was becoming increasingly apparent to many that she desperately needed one. Not until the ascension of Saul did the people have a king in the truest sense of the word and even when they expected him to "judge" them (cf. 15a 8:5-6, 20).[24]

Historically, the division of the monarchy occurred in 931/30 B.C. following Solomon's death. If we interpret the biblical figures literally, Solomon reigned from 970 to 931 (forty years, 1Ki 11:42), David from 1010 to 970 (forty years and six months, 25a 5:5), and Saul from 1052 to 1010 (forty-two years, 1Sa 13:1).[25] Assuming that Samuel was about thirty years old when he anointed Saul as king of Israel, we arrive at the approximate dates of 1080 (the birth of Samuel) to 970 B.C. (the death of David) as the

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[22] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

[23] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

[24] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

[25] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

time span covered in the books of Samuel. What follows next is the cultural and social setting as the narrative continues to set the tone for this poetic literary prose.[26]

Cultural and Textual Setting

Alice Laffey contends that the centuries which produced the Pentateuch also produced the Deuteronomistic History and during those centuries patriarchy prevailed.[27] Laffey goes on to say, "the centuries which produced the Pentateuch also produced the Deuteronomistic History and during those centuries patriarchy prevailed."[28] One expression of patriarchal culture was the identification of women by their fathers or husbands or sons. Another even more explicit articulation of the fact that ancient Israel understood women to be men's possessions is the marriage agreement: a man (a girl's father) gave his daughter to another man (her future husband). Not only was it inconceivable for a woman to choose not to become a wife, a woman had no say in whose wife she would become. The decision was arrived at by the men involved.[29] Finally, when men's possessions are enumerated, their wives were included in the list. Women are included among the spoils of war. Also, they can be disposed of by the men who possess them: to be raped and murdered and to be sacrificed in fulfillment of a

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[26] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 378-379.

[27] Alice Laffey, *Introduction to the Old Testament: A Feminist Perspective* (Philadelphia, PA: Augsburg Fortress Press, 1988), 80-82.

[28] Laffey, *Introduction to the Old Testament*, 80-82.

[29] Laffey, *Introduction to the Old Testament*, 80-82.

father's vow.[30] The text even legitimizes the taking of women by force. Neither self-identity nor self-determination were appropriate to the women of the patriarchal culture of ancient Israel. Most women portrayed in the texts, with a few exceptions, lack both.[31]

The Deuteronomy History records several rapes. The Levite's unnamed concubine is raped (Judg 19); Saul's concubine Rizpah is raped (2 Sam 3:7-8); perhaps Bathsheba is raped (2 Sam 11); David's concubines are raped (2 Sam 16:22); David's daughter and Absalom's sister, Tamar, is raped (2 Sam 13). In each instance, the violation is of little moment (2 Sam 3:8); she herself has no recourse.[32] Patriarchy has many expressions, but one exceptionally common in the Deuteronomistic History is the theme of the unnamed woman. She is attached to someone else (usually a named man) or something (usually a particular place) or she is given a precise description or a symbolic significance. She, however, is anonymous; she herself has no name.[33]

Laffey also points out that in addition to the category of unnamed women, women usually identified by men, there is an even more buried category: women who exist in the texts only by inference. The fathers are named and the sons whom they begot are named, but what about the women who bore the sons? Ancient Israel condemns harlots. Though harlotry is not a sin confined to women, patriarchal culture, and the biblical texts most frequently portray it that way.

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[30] Laffey, *Introduction to the Old Testament*, 75.

[31] Laffey, *Introduction to the Old Testament*, 75-76.

[32] Laffey, *Introduction to the Old Testament*, 76-78.

[33] Laffey, *Introduction to the Old Testament*, 76-78.

In ancient Israel, a woman's value most obviously lay in her role as fertile female and mother of sons, yet a woman who had sexual relations was in a sense damaged goods. She was not of equal value with the woman who was still a virgin.[34] When the Israelites smote the inhabitants of Jabesh-gilead, they kill all the men and the women who had had sex; the four hundred young virgins who had not yet had sex, however, they keep alive, so that these may become wives for the Benjaminites.[35] This practice destroys the hierocracy among women. Just as today a used car is to be valued less than a new car, a used woman was perceived to be of less value. There is a sad irony in the fact that the reason special women had to be sought for the Benjaminites in the first place was that the Benjaminites had been guilty of rape in which their guilt involved the sacrifice of a women to save a man (cf. Judg. 19).[36]

All too frequently the Hebrew language, just like the English language, uses the term "man or men," either to specify "male" or males" -- women are included in the term only as far as they are attached to men -- or as a generic term which also "implies" "woman" or "women." The Books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings each contain examples.[37] The same holds true for the Hebrew words for "father" or "fathers," "brother" or "brothers," "son" or "sons" -- women are subsumed -- even true implication of the term is "ancestor" or "ancestors," "parent" or "parents," "sibling" or

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[34] Laffey, *Introduction to the Old Testament*, 76-78.

[35] Laffey, *Introduction to the Old Testament*, 76-78.

[36] Laffey, *Introduction to the Old Testament*, 76-78.

[37] Laffey, *Introduction to the Old Testament*, 76-78.

"siblings."[38] Laffey writes, "the writer had to choose between using either the masculine or the feminine form. One should not be surprised that the patriarchal culture of ancient Israel is reflected in its language, that almost always the masculine form was preferred (e.g., Josh 2:19; 1Sam 2:9; 2 Sam 15:6)."[39]

Another aspect of expressions of patriarchal culture in language is the attribution of God to "the fathers," and the attributions to God of activities stereotypically attributed in history to men (i.e., war and destruction). God has an army (Josh 5:1, 14-15). God is "the God of Israel" and, lest we forget, the name "Israel" derives from Jacob, patriarch, and son of Isaac from whom came a tribe and a nation![40]

Laffey, goes on to say, finally, God is named as the father of David's offspring (2 Samuel 7:14) and David's offspring is named "son of God" (2 Samuel 7:14). The metaphorical language of father-son to describe the relationship between God and Israel's king is one significant example of how the patriarchal culture of ancient Israel transformed belief in a personal God.[41]

Major Themes

At this juncture I will reflect upon the following themes from the text: lust, rape, hate and murder. According to *Tyndale,* the book of 2 Samuel tells David's story. As you read, you will be filled with excitement as he is crowned king over Judah and then king

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[38] Laffey, *Introduction to the Old Testament,* 76-78.

[39] Laffey, *Introduction to the Old Testament,* 76-78.

[40] Laffey, *Introduction to the Old Testament,* 76-78.

[41] Laffey, *Introduction to the Old Testament,* 76-78.

over all of Israel (5:1-5). But David was human, and during dark times he stumbled and fell into sin.[42] The record of lust, adultery and murder is not easy to read (11-13) and reveals that even great people who try to follow God are susceptible to temptation and sin.[43]

Naomi Harris Rosenblatt attempts to show how the subtleties of lust began to form an elusive impression in the mind and emotions of Amnon. The bible does not hide the shocking secrets in King David's family.[44] Absalom, son of David, had a beautiful sister named Tamar; Amnon, son of David, became infatuated with her. Amnon was so distraught because of his half -sister Tamar that he became sick; for she was a virgin, and it seemed impossible to Amnon to do anything to her. Naomi Harris Rosenblatt writes about this horrible event,

> the narrator does not describe Tamar's frame of mind as she approaches Amnon's house. When her father David sends her to cook for Amnon, she cannot refuse. But does she suspect Amnon's motives? Did she sense his lustful gaze at court gatherings and family feasts? Does she wonder why her father is oblivious to any possible danger to her? We do not know. Short of disobeying her father and king, she has no choice but to comply with his request. Tamar may be too innocent to know that the slow preparation of a dish can be highly sensual, a kind of erotic foreplay.[45]

Rosenblatt goes on to suggest that Amnon's lust for Tamar intensifies as he stares at her graceful movements from his bed. He dismisses the servants, and the two are left alone.

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[42] *Tyndale Life Application Study Bible, New Living Translation* Second Edition (Carol Stream, IL: Tyndale House Publishers, Inc. 1988, 1989, 1990, 1993, 1996, 2004, 2007), 460.

[43] *Tyndale Life Application Study Bible, New Living Translation* Second Edition (Carol Stream, IL: Tyndale House Publishers, Inc. 1988, 1989, 1990, 1993, 1996, 2004, 2007), 460.

[44] Naomi Harris Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing* (New York, NY: Mirimax Books, 2005), 187-188.

[45] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 187-188.

We shudder at what we assume is about to take place.[46] The writer notes the innocence of Tamar as she hesitantly draws closer to him per his request. "He caught hold to her and said to her, 'Come lie with me, sister. But she said to him, don't brother. Don't force me. Such things are not done in Israel!"[47]

In any event, Tamar grasps at the ploy to stave off Amnon, if only to buy time, but she fails and the inevitable occurs. Amnon rapes his sisters with brute force in what must have been a terrifying and painful ordeal. "The author believes, given the nature of the preceding events, that it was only a matter of time, given the circumstances, that this rape would take place.[48] Rape was strictly forbidden by God (Deut 22:28, 29). The immediate denouement of the rape is poignantly anticlimactic. A rapist's emotional response following the crime is unpredictable; Amnon "hated" Tamar (cf. the opposite reaction in Gen 34: 2-3).[49]

Amnon is not to be restrained, and Tamar is raped. The text makes clear that the sexual encounter is against her will and that Amnon sins against her as well as against the law. The writers' interest in the use and abuse of power is again illustrated. Amnon compounds his crime by his subsequent rejection of Tamar.[50] His lust once satisfied, he

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[46] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 188-190.

[47] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 188-190.

[48] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 188-190.

[49] *Tyndale Life Application Study Bible, New Living Translation,* 384.

[50] *Tyndale Life Application Study Bible, New Living Translation,* 384.

wanted nothing more to do with her. Amnon's treatment of her, apart from the trauma of the rape, means that she will be unwanted.

"Why does Amnon's lust turn so quickly into "loathing"? He knows he might get caught and punished for what he has done. "Her presence becomes intolerable to him because it would be a constant reminder of the hatred and guilt he cannot help feeling." He projects his own revulsion onto her."[51] He further depersonalizes Tamar as "that woman." "The victim becomes hateful in the eyes of the aggressor."[52] "Tamar's distress, and the fact that she remained a desolate woman, were significant."

Craig E. Morrison asserts Tamar is the first one to use the language of rape. When she pleads, "do not force me," she employs the same Hebrew verb that described Shechem's rape of Dinah (Gen 4:2). Current research describes how both rapists and the general population can justify the rape shifting some or all responsibility onto the victim.[53]

The reader is not spared the raw anguish, humiliation, and pain that the rape victim endures. Tamar begins to grieve for all she has lost. She knows that in the eyes of her community she is "contaminated." Tamar is stunned by the swift reversal in her status." She entered her brother's house as a cherished princess living a charmed life, but she leaves little better than a harlot, used and discarded by her tormentor.[54] David is a hero but also human and an immensely complex character. He is a great commander and

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[51] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 190.

[52] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 190.

[53] Craig E. Morrison, *Berit Olam: Studies in Hebrew Narrative & Poetry,* ed. Jerome Walsh, (Colleyville, MN: Liturgical Press, 2013), 173-174.

[54] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing,* 192.

imaginative statesman, one who inspires his people and has the wisdom to choose a neutral site for his capital city. But when it comes to guiding his children, he is a moral coward.[55] He does not recognize that Amnon's request represents danger to Tamar; he does not force Amnon to marry Tamar; he does not punish Amnon for raping his sister; he does not prevent Absalom from killing Amnon.

Each of us is held to be morally responsible for our actions. "What causes the human sex drive, something inherently good, to go wrong?"[56] We are the only species whose sexuality encompasses our imagination, our conscience, our soul in addition to our libido. God created sexuality to perpetuate the species, to strengthen intimacy and trust between the couple.[57] But the outcome can be joyous and healthy or miserable and destructive. Rape is clearly more about violence and power over the victim than it is about sex. The world over rape continues to be employed as a tool to campaigns of terror and subjugation.[58]

Rosenblatt goes on to say, in Tamar's time and place, "incest and rape carried far more serious social consequences for women than in today's Western societies. Today's woman is as traumatized by rape as Tamar was, haunted by shame, fear, guilt, and secrecy."[59] The tragedy of rape still extends beyond the physical consequences such as

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[55] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 196.

[56] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 196.

[57] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 196.

[58] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 197.

[59] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 197.

pain, pregnancy, and disease, as well as the emotional terror and humiliation of the act itself. It leads to fears of sexual and emotional intimacy. The feelings are even more destructive when rape occurs within the family, which should provide an anchor of safety and trust.[60] Rosenblatt writes, "the biblical authors are extraordinarily sensitive to women's vulnerability, and they make it clear that neither God nor a moral people can tolerate such violations of a woman's integrity."[61]

Immediately after the violence, Amnon is filled with deep loathing for Tamar. While modern studies note that the reactions of rapists after the rape are varied, once the rapist has proven his domination (as in Amnon's case), the victim is of no use.[62]

> Amnon's rage is compounded by Tamar's earlier rejection. He wanted her, but she never wanted him. So now Amnon treats Tamar cruelly. His loathing surpasses his original lust and so, just as he ordered her to 'come and lie' (two imperatives) with him, now he orders her to 'rise and get out' (two imperatives).[63]

He is a sadistic rapist who seeks "revenge and punishment from another person by the use of violence and cruelty."[64]

Word Study

I will now examine the following words by definition: "loathe," "shame" and "attacked." "Loathing" is a form of detest or to be abhorred. It is derived from a form of

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[60] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 197.

[61] Rosenblatt, *After the Apple: Women in the Bible – Timeless Stories of Love, Lust and Longing*, 197.

[62] Morrison, *Berit Olam: Studies in Hebrew Narrative & Poetry*,173-174.

[63] Morrison, *Berit Olam: Studies in Hebrew Narrative & Poetry*, 173.

[64] Morrison, *Berit Olam: Studies in Hebrew Narrative & Poetry*, 173-174.

hostility, often projected unto another, that may be oblivious to the cause and or intent. ¨Loathsome" is also depicted as "abomination," which is also a derivative of "loathe" (Lev. 7:18; *shiqqus*, "unclean," Deut.29:17, etc., "rejected," Lev. 7:21, etc. "causing abhorrence," Gen 43:32; Gk. Bdelugma, Matt 24:15, etc.).[65] This word is used to denote that which is particularly offensive to the moral sense, religious feeling, or the natural inclination of the soul. "Israel became an abomination ('stench,' NIV) to the Philistines because of the antipathy caused by war (1 Sam 13:4); David, for his distressed condition was an abomination ('repulsive,' NIV) to his friends (Ps 88:8)."[66] "Loathsome (abomination) defines something or someone as essentially unique in a sense of being 'dangerous,' 'sinister,' and 'repulsive' to another individual."[67]

The word "shame" (*atimia*), signifies "disgrace," (Rom 1:26), "vile (passions)" of shame; (1 Cor. 11:14); "dishonor," e.g., 2 Tim. 2:20, where the idea of disgrace or "shame" does not attach to the use of the word.[68] "The meaning is that while in a great house some vessels are designed for purposes of honor, others have no particular honor (time) attached to their use (the prefix is simply of negative the idea of honor)."[69]

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[65] W. E. Vine, Merrill Unger and William White, Jr., editors, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Bath, England: Nashville, TN: Thomas Nelson, Inc., 1984, 1985, 1996), 11.

[66] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 1.

[67] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 1.

[68] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 567.

[69] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 567-568.

Aschemosune denotes (a) "unseemliness," (Rom. 1:27, RV and KJV), "that which is unseemly"); "shame, nakedness," (Rev 16:15). Aischros, "base, shameful" of that which is opposed to modesty or purity, shameful. Aidos, "a sense of shame, modesty," is used regarding the demeanor of women in the church, (1 Tim. 2:9), [some mss. have it in Hebrew 12:28 for *deos*, "awe": here only in NT].[70]

> Shame fastness is that modesty which is 'fast' or rooted in the character …. The change to 'shamefacedness'…. is the more to be regretted because shamefacedness…. has come rather to describe an awkward diffidence, such as we call sheepishness.[71]

Shamefully entreat, *hubrizo*, "to insult," (Acts 14:5, 1Thess. 2:2), where (RV, having been) shamefully entreated.[72]

Shame was not simply the opposite of honor; both positive and negative shame existed. Shame could be handled positively by knowing how to keep matters out of public awareness. Holman writes, "shame could also designate dishonor or loss of honor. Women especially bore shame and were expected to do so in a positive manner."[73] Women were also seen as threats to honor. An immoral woman tainted the honor of the entire family, and so women were generally kept away from things tending to dishonorable behavior. The veiling of women related to this concern.[74]

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[70] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 567-568.

[71] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 568.

[72] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 567-568.

[73] *Holman Bible Dictionary, The Complete Guide to Everything You Need to Know About The Bible*, Holman Illustrated Bible Dictionary, Completely Revised, Updated and Expanded (Nashville, TN: Holman Bible Publishers, 2003), 1474.

[74] *Holman Bible Dictionary*, 1365.

Scholarship has identified "attacker" in close proximity to that of "rape." The "attack" is a crime of engaging in sexual intercourse with another without consent by force and/or deception. Mosaic's law required a man who had seduced a virgin to pay the bride a price and offer to marry her (Exod 22:16-17).[75] The rape of an engaged woman was a capital offense. Shechem raped Dinah by force (Gen 34:1-2) The men of Gibeah gang raped a Levite's concubine and so brutalized her that she died (Judg. 19:25).[76]

Amnon's rape of his half- sister Tamar was a premeditated act involving both deception and force (2 Sam 13; 1-22). This account reveals the mind of the rapists whose uncontrolled desire quickly turned to fierce hatred for the victim (13:15).[77] Rape was one horror associated with the fall of Jerusalem (Lam 5:11; Zech 14:2). The Mosaic code highlighted the victim's rights, both to monetary compensation and to recover of dignity. This quest for dignity was a driving force behind acts of retaliatory violence recorded in the narrative texts.[78]

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[75] *Holman Bible Dictionary*, 1365.

[76] *Holman Bible Dictionary*, 1365.

[77] *Holman Bible Dictionary*, 1365.

[78] *Holman Bible Dictionary*, 1090-1091.

New Testament

The New Testament text of this Biblical Foundation unit is Matthew 15:21-28. It is the story of the Syrophoenician woman's request for Jesus, the Son of David, to heal, set free and deliver her daughter from a demoniac.

The book of Matthew personal name means "the gift of Yahweh." He was a tax collector Jesus called to be an apostle. Matthew's office was located on the main highway that ran from Damascus, down the Jordan Valley to Capernaum then westward to Acre to join the coastal road to Egypt or southward to Jerusalem. His duty was to collect toll or transport taxes from both local merchants and farmers carrying their goods to market as well as distant Caravans passing through Galilee.[79]

He was an employee of Herod Antipas. Matthew knew the value of goods of all descriptions: wool, flax, linen, pottery, brass, silver, gold, barley, olives, figs, and wheat. He spoke the local Aramaic language as well as Greek.[80] Matthew and his (half) brother were in close association to Jesus. Matthew had the gift to be trained as a disciple, could keep meticulous records, and was a potential recorder/author of the gospel from earliest times.[81] The book of Matthew begins and opens the New Testament which appropriately begins with the declaration "the historical record of Jesus Christ." When we begin reading this book today, we should, however, have in mind its ending (28:8-20).

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[79] *Holman Bible Dictionary*, 1090-1091.

[80] *Holman Bible Dictionary*, 1090-1091.

[81] *Holman Bible Dictionary*, 1090-1091.

Matthew's purpose was to show that Jesus had the power to command his disciples to spread his gospel throughout all the world.[82]

There are issues in this story that have perplexed scholars. For example, why does Matthew portray Jesus in v. 23 as first seemingly ignoring the woman and why is he then conspicuously rude to her? [83] Glenna S. Jackson writes,

> the troublesome words in v. 26 about the children's bread have been softened or explained away by scholars, but not convincingly. For example, Jesus' apparent rebuke of the woman has been trivialized by claims that irony and humor are used by the author of Matthew in this text merely for rhetorical effect.[84]

Jackson goes on to say,

> I argue that this story must be seen in its proper setting and that it was not included in Matthew's Gospel only to document the evangelizing of Gentiles. Quite the contrary: it is a story that reflects tension between Jews and proselytes in Matthew's community and responds to the question, what must one do to become a member of the community?[85]

Jackson goes on to suggest that while the text portrays the woman in a penitential role, it more importantly demonstrates a desire on the woman's part to become a member of the community. Matthew has a preoccupation with qualifications for inclusion in the community. If Jews were "in" and Gentiles were "out," if men were "in" and women were "out" in Matthew's church, then Gentile women were probably the most marginalized.[86]

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[82] *Holman Bible Dictionary*, 1090-1091.

[83] Glenna S. Jackson, *Have Mercy On Me: The Story of the Canaanite Woman in Matthew 15: 21-28,* The Library of the New Testament Studies, 1st ed (New York, NY: Sheffield Academic Press 2002), 1.

[84] Jackson, *Have Mercy On Me,* 1.

[85] Jackson, *Have Mercy On Me,* 1,

[86] Jackson, *Have Mercy On Me,* 1, 5.

Matthew wanted the reader to be aware that forgiveness of sins comes through the death of the divine Son of God. Jesus Himself had assured His disciples that His destiny was "to give His life as a ransom for many" (20:28).[87]

It is impossible to know the exact date when the gospel of Matthew was written. Some contemporary writers date it is as early as A.D. 60 while some as late as A.D. 95. The place of writing was probably some place along the coast of Phoenicia or Syria such as Antioch.[88] Although the gospel nowhere identifies the author and many modern bible students point to a complex history of editing and collecting sources, Matthew, the tax collector, the son of Alphaeus, has been identified as the author since the second century.[89]

Literary Element of Text

In considering the literary element of this text, the Canaanite woman fits well into a literary category of people "who would stand in 'loyal opposition' to God and to God's ways of executing justice."[90] According to Balentine,

> Where else in the Old Testament does one find such bold presentations of individuals [Moses, Elijah, and Joshua] standing tete a tete with God, challenging, interrogating, petitioning and being taken seriously?[91]

> Not only so they insult God, at times they even prevail. If the precedent is that God's mind could be changed, as the story goes, then perhaps Jesus would change his mind also. Thus, Matthew continues the Davidic motif that was begun in the

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[87] *Holman Bible Dictionary*, 1091-1092.

[88] *Holman Bible Dictionary*, 1092-1093.

[89] *Holman Bible Dictionary*, 1092-1093.

[90] Jackson, *Have Mercy On Me,* 111-113.

[91] Jackson, *Have Mercy On Me,* 111-113.

> genealogy by incorporating not only the literary form of some Davidic Psalms, but the theology of refuge as well.[92]

The relationship between God and God's people is clearly expressed through the lament. Michael Neary cites Deuteronomy 26:5-11 "in which a 'cry for help and deliverance, reminiscent of the lament psalms [is] central to the 'cultic credo.' The passage states: 'we cried …. the Lord heard... and gave us... a land flowing with milk and honey' (Deut.26. 7, 9)."[93]

According to Neary, the theme of the lament is evident throughout biblical history and is noteworthy in Israel's liturgical celebration, indicating that it reflects the traditional form in which the faith is presented. That cry of the people/hearkening of God becomes for Israel a way of self-understanding which is central to [its] theology and history.[94] Jackson goes on to say,

> Neary reiterates that the theme of cry/rescue becomes a prototype, a biblical metaphor for deliverance, a paradigm for the structure of God's saving activity, which continued into the narrative of the Judges. It also continues into the narrative of Matthew's Gospel. As will be shown, the story of the Canaanite Woman is a vehicle through which Matthew perpetuates the motif of God's saving activity as evidenced in the Old Testament Psalms, this time for a female proselyte.[95]

Ulrich Luz writes in Matthew, much more elegantly, the woman comes straight to Jesus and expresses her need directly (v 22).

> The entire Matthean treatment shows a great deal of literary artistry. In the history of our text's interpretation two kinds of interpretational ways stand side by side: (a) the salvation-history interpretation and (b) the parentic-existential interpretation. In the Middle Ages the two were able to be connected by the

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[92] Jackson, *Have Mercy On Me*, 111-113.

[93] Jackson, *Have Mercy On Me*, 111-113.

[94] Jackson, *Have Mercy On Me*, 111-113.

[95] Jackson, *Have Mercy On Me*, 111-113.

> multiple meaning of scripture. The salvation-history interpretation made use of the allegorical method. The Canaanite woman as a proselyte who is pleading for her child, the Gentiles. They are saved not by encountering Jesus but through his word. Especially v. 26 is understood allegorically. The dogs are the Gentiles, the children are Israel. The bread is not real bread but the doctrine, the gospel. The table is the Holy Scripture.[96]

Luz contends here that "it is especially clear how the allegorical interpretation spiritualizes and theologizes the miracle story…. Humble submission is no longer regarded as a virtue."[97] The saying about the children and the dogs is regarded as an "atrocious saying" and the "worst kind of chauvinism," and it is inconceivable for many that Jesus could have demanded such submissiveness. What follows here is the historical setting of the text under discussion.[98]

Historical Setting of Text

Matthew, like Mark, Luke, and John, is a gospel unique in literary form that has no true parallel in ancient writing. The earliest church fathers mention the gospel of Matthew and concur that the author was the disciple and apostle Matthew.[99] Papias maintained that this apostle first wrote his gospel in Hebrew or Aramaic, and it was subsequently translated into Greek.[100] For centuries, Matthew held enormous influence and prestige in the church. With few exceptions, these perspectives dominated gospel study until after the Reformation. The consensus did not last. A. F. Lessing insisted that

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[96] Luz, "The Encounter With the Canaanite Woman," 337.

[97] Luz, "The Encounter With the Canaanite Woman," 337.

[98] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1.

[99] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1.

[100] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1.

the only way to account for the parallels and seeming discrepancies among the Synoptic Gospels was to assume that all derived independently from an Aramaic Gospel of the Nazarenes.[101] The supposition of a "primal gospel," whether oral or literary, began to gain.

In the latter half of the nineteenth century, a new-theory, the two-source theory, developed and in various ways still dominates. "The gospels of Matthew and Luke were seen as to some extent dependent on Mark and Q (from the German word Quelle, meaning 'source'; it designates the material that is common to Matthew and Luke but not in Mark)."[102]

The historical value of any periscope was then assessed against a number of criteria. The net result of this criticism was a stifling historical skepticism with respect to the material in the canonical gospels. Following World War II, the age of redaction criticism began. Scholars sought to explain the differences in the Gospels as reflecting the theological agendas of the authors.[103] Regarding Matthew, for example, the major redaction-critical studies have attempted to define the historical context in which the evangelist wrote and the community circumstances that called this gospel into being (as it was thought) between A. D. 80 and A. D. 100.[104] Most pay little attention to the historical context of Jesus. Furthermore, the charge that the Greek of the first gospel is too good to have come from a Galilean Jew overlooks the trilingual character of Galilee, the

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[101] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1.

[102] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1.

[103] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1-3.

[104] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1-3.

possibility that Matthew greatly improved his Greek as the church reached out to more and more Greek speakers (both Jews and Gentiles), and the suggestion that Matthew's training and vocation as a tax gatherer (9:9-13; 10:3) would have uniquely equipped him not only with the languages of Galilee but with an orderly mind and the habit of jotting down notes.[105]

Barker points out that during the first three centuries of the church, Matthew was the most highly revered and frequently quoted canonical gospel. The earliest extant documents referring to Matthew are the letters of Ignatius (c. A. D. 110-15). Thus, the end of the first century or thereabouts is the latest date for the gospel of Matthew to have been written.[106]

> At the broadest level we may say that Matthew's purpose is to demonstrate that 1) Jesus is the promised Messiah, the son of David, the Son of God, the son of man, Immanuel; 2) many Jews, and especially leaders, sinfully failed to perceive this during his ministry; 3) the messianic kingdom has already dawned, inaugurated by the life ministry, death and resurrection and exaltation of Jesus; 4) this messianic reign, characterized by obedience to Jesus and consummated by his return, is the fulfillment of OT prophetic hopes; 5) the church, the community of these, both Jews and Gentiles, who bow unqualifiedly to Jesus' authority, constitutes the true focus of God and the witness to the world of the 'gospel of kingdom'; community of these, both Jew and Gentile, who bow unqualifiedly to Jesus' authority, constitutes the true locus of the people of God and the witness to the world of the 'gospel of the kingdom'; (6) throughout this age Jesus' true disciples must overcome temptation, endure persecution from a hostile world, witness to the truth of the gospel; and live in deeply to the truth of the gospel; and live in deeply rooted submission.to Jesus' ethical demands.[107]

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[105] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 1-3.

[106] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 3.

[107] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4.

Lawrence D, Hart writes, "Jesus' phrase: 'It is not right to take the children's bread and throw it to the dogs', is actually a proverb perhaps a form of the fourth proverb idiom described by R. B. Y. Scott in commentary on Proverbs and Ecclesiastes."[108] This particular type of proverb focuses on "what is contrary to right order, and so futile or absurd. ('Can the sea be ploughed with oxen' - Amos 6:12)."[109] But what aspect of first century life in the Middle East does Jesus realistically picture with this maschal, or proverb, so that it can be dealt with 'sensibly? On the immediate level it vividly portrays the wall of hostility between Jew and Gentile. For Jews and Gentiles, then and now, enmity is not a theoretical issue. It is a reality of everyday life. [110] Hart goes on to say, "but at the soul level, might it not have to do with the universal estrangement of human beings from one another, and beyond that to our alienation from God."[111] As Scott points out, the literary form of proverbs may even be altered to serve the interests of sound instruction. For example, in place of short, pointed, and picturesque sayings, often characterized by alliteration, we find formal couplets in poetic parallelism.[112] "What I am suggesting is that Jesus was inviting this Syrophonician woman to add to the proverb in a way that moves it forward."[113]

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[108] Lawrence D. Hart, *The Canaanite Woman: Meeting Jesus as Sage and Lord: Matthew 15: 21-28 & Mark 7: 24-30* (Collegeville, MN: The Liturgical Press, 2002), 22-23.

[109] Hart, *The Canaanite Woman,* 22-23.

[110] Hart, *The Canaanite Woman,* 23.

[111] Hart, *The Canaanite Woman,* 23.

[112] Hart, *The Canaanite Woman,* 23.

[113] Hart, *The Canaanite Woman,* 23.

Cultural and Social Setting

F. F. Bruce observes that though a glance at an atlas of the world, it shows that the Roman Empire covered only a fraction of the inhabited earth, yet in the first century A.D. it was regarded -- with justice -- as a world empire of a new order. Rome, a city situated on the western side of Italian peninsula, had gained control not only of Italy, Gaul, Spain, and North Africa in the west, but also in all the lands bordering the eastern coasts of the Mediterranean Sea.[114]. The sea had become a Roman lake, the security of which required further expansion to the river-boundaries of the Rhine, Danube, and Euphrates. Not even far-off Britain was omitted.[115]

Palestine was situated in the extreme east of the Roman world in the large area stretching from Greece to Egypt where Greek culture and the common dialect of the Greek language had spread as a result of trade and colonization even before Alexander the Great had swept all before him in military triumph. There, too, Rome had established her sway.[116] For centuries Rome had been organized as a republic. The Roman senate, largely composed of former magistrates who had been elected to office by the people, though theoretically only an advisory body, had become the real ruler of the empire in the second and third centuries B.C. and had acted as a conservative force against political development.[117]

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[114] F. F. Bruce, H. L. Ellison and G. C. D. Howley, *New International Bible Commentary Based On the NIV Translation* (Grand Rapids, MI: Pickering & Inglis Ltd., 1979), 1037-1038.

[115] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1039.

[116] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1039.

[117] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1039.

The theory of Roman government rested on the concept of imperium, the authority to command obedience. This was given to the emperor whose direct authority extended to most of the provinces where troops were stationed. The senate was entrusted with the government of the rest of the empire with the exception of a few client-kingdoms, mainly in the east.[118] The kingdom of Judea (Mt 2:1) bordered on Syria. When the east was settled by Pompey, Galilee, Samaria, Judea and Peraea east of the Jordan, were entrusted to Hyrcanua II as high priest and ethnarch, and the cities of the north-east were incorporated into the administration of the Syrian province. Subsequently, Herod, son of Antipater, Hyrcanus's minister, journeyed to Rome, ingratiated himself with the future Augustus, and was granted by the Roman senate the dignity of King of Judaea.[119] He had to fight for his position, for he was bitterly opposed in Judaea, not only by reason of his Roman patronage, but also because he was of Idumaean, non-Jewish blood.

Pontius Pilate held the office of procurator from A. D. 26-36. Time and time again, he provoked Jewish hostility almost to the breaking point. He issued copper coinage bearing heathen symbols to the great scandal of the Jews but withdrew it by A. D. 31. He ordered the Roman standards with their representations of the Emperor to be taken into Jerusalem under cover of darkness, but eventually removed them.[120]

Bruce writes,

> though the province was the normal unit of administration in the Roman Empire, the most vital element in governmental, social, and economic affairs was

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[118] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1040.

[119] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1041.

[120] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1040.

> undoubtedly the city. Rome itself the hub of empire, was a city and city life was fostered throughout the empire as a matter of policy.[121]

In the East this was no innovation, for the Greeks who equated city life with civilized life had established a large number of colonies such as the cities of the Decapolis east of Jordan. Rome recognized the right of cities to municipal self-government.[122] Bruce goes on to point out that the citizens met in lawful assembly, or in less official ways, were often a force to be reckoned with, but power resided in the magistrates who were increasingly drawn from the ranks of the well-to-do. Cities served as centers of culture and refinement as well as entertainment provided through the varied facilities of baths and theatres.[123]

Jackson goes on to assert that the strategic importance for commerce was perhaps linked with the fact that every city of significance came to have its Jewish community. They served as foci for the surrounding countryside, providing not only market facilities in their splendid fora but also stimulus to religion in their costly temples and protection from enemies behind their ample walls.

In an attempt to demonstrate the extreme peculiarity of the story of the Canaanite woman in Mt. 15:21-28, it is necessary to see the story in its Gospel context.[124] Gentiles

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[121] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1041.

[122] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1038-1041.

[123] Bruce, Ellison and Howley, *New International Bible Commentary Based On the NIV Translation,* 1041.

[124] Glenna J. Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28* (New York, NY: Sheffield Academic Press Ltd., 2002), 28.

are included in Matthew's Gospel already in the first chapter.[125] The genealogy begins with Abraham, traditionally a one-time pagan, and continues with four Gentile women. In fact, "they were designated enemy women: The Canaanites Tamar and Rahab, the Moabite Ruth, and the Hittite Bathsheba (according to the text, wife of Uriah)."[126] The inclusion of Gentiles remains obvious as the Gospel story immediately includes the wise men from the East worshipping the child Jesus and the family's departure for safety in Egypt.[127]

The term Galilee is "derived from the Hebrew '*galil* (i.e., circuit) of the Gentiles.'" In this fulfillment of the "latter time," when all nations are illuminated, Galilee, the home of the Jews, will still be the beacon.[128] The term is used in four categories by Matthew: (1) as examples of negative ethical behavior; (2) as outsiders of the Jewish faith; (3) as exemplars of the faith that Israel should have; and (4) as participation in the salvation of Jews.[129]

The conventional understanding of the periscope is that because of the encounter with the woman from Tyre and Sidon, Jesus will no longer restrict his attention to the Jews. The story begins with the initiative of Jesus as he withdraws to the pagan regions of Tyre and Sidon.[130] Yet, strangely the tension in the rest of the story springs from Jesus'

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[125] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 28.

[126] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 28."

[127] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 28.

[128] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 28-29.

[129] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 28-29.

[130] Jackson, "*Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15:21-28*, 29.

refusal to take any initiative when it comes to the natural result of his action: encounter with a pagan.[131] It is rather the Canaanite woman who seizes the initiative by "coming out" (symbolically?) from "those [pagan] regions to plead with Jesus.[132]

John P. Matthew-Meier writes, “in a sense, the woman already has three strikes against her before she even starts: She is a woman; she is the mother of a demoniac; and worst of all she is a pagan Canaanite, a member of the ancient enemy of Israel, the indigenous people of Canaan who fought Israel over its inheritance in the Promised Land.” [133]

The woman knows full well that her insight of faith gives her no claim on the Jewish Messiah; all she can do is beg for mercy for her tormented daughter.[134] From the reader's point of view, the woman has a lot going for her, but the three strikes against her seem to carry more weight with a disturbingly hard-hearted Christ.

Jesus refuses the verbal encounter; he speaks nont a word in reply.[135] His first rebuff is silence. The second verbal encounter arises out of the initiative of the officious disciples. They are annoyed with the woman's persistent cry of faith; so, just to get rid of her, they presume to tell Jesus to grant her request (this seems to be the sense of “send her away.” This time, Jesus begins to speak, but it is a word of rebuff.[136] God has sent

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[131] Jackson, “*Have Mercy on Me”: The Story of the Canaanite Woman in Matthew 15:21-28,* 29.

[132] Jackson, “*Have Mercy on Me”: The Story of the Canaanite Woman in Matthew 15:21-28,* 29.

[133] John P. Meier, “Matthew 15: 21-28,” *Interpretation* 40, no. 4 (Religion Collection, EBSCOhost, 1986): 397-399.

[134] Meier, “Matthew 15: 21-28,” 397-399.

[135] Meier, “Matthew 15: 21-28, ” 397-399.

[136] Meier, “Matthew 15: 21-28,” 397-399.

him on a mission restricted to his own people Israel, who have all gone astray like lost sheep—no more so than in their refusal to recognize the Son of David.[137] Faced with the urgency of his mission, Jesus cannot transgress the limits set by the Father's plan of salvation. His second rebuff is theological.[138]

> Persisting in the face of discouragement, the woman of faith 'comes' to Jesus and 'worships' him *(proskyneô,* a favorite Matthean verb for the proper act of reverence toward Jesus). She repeats her petition with heart-rending simplicity: 'Lord, help me.' Like the Psalmist, she is at the end of her rope. He repeats the excuse of his limited mission, but now in the form of a harsh parable.[139]

He tells the pagan that the bread of his healing and teaching ministry is meant only for God's children, the Israelites; "he may not waste it by tossing it thoughtlessly to the 'dogs' (a Jewish epithet for pagans). The story seems to end in disaster. The woman of faith is bereft of her request and an aloof Jesus is bereft of compassion. His third rebuff is sheer insult."[140]

This extraordinary woman of persistent faith shows herself to be a woman of wit and humor as well. Meier goes on to point out that she deftly takes up the gauntlet of the parable cast down by Jesus and turns it to her advantage. "Yes, *Lord,"* she says, replying to insult with politeness as well as with faith and humility (cf. Matt. 5:38—42!).[141] Meier writes,

> I accept your view—at least for the sake of argument—that I am a pagan dog when compared to the privileged children of Israel, my master. And I acknowledge that I have no right to snatch bread out of the children's hands. But,

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[137] Meier, "Matthew 15: 21-28," 397-399.

[138] Meier, "Matthew 15: 21-28," 397-399.

[139] Meier, "Matthew 15: 21-28," 397-399.

[140] Meier, "Matthew 15: 21-28," 397-399.

[141] Meier, "Matthew 15: 21-28," 397-399.

> after all, even the dogs lying under the table are allowed to nibble the unwanted scraps that haphazardly fall from their masters' table.[142]

Meier goes on to suggest that her impatient faith leaps the barriers of time and religious groups to touch directly the healing power of Christ. Salvation history was made for man, not man for salvation history.

Major Themes of Text

This unit will focus upon the following themes from the book of Matthew: Christology, prophecy and fulfillment, eschatology, mission, miracles and the disciples' understanding and faith. Christology refers to some of the names that Christ was identified by that are often on the lips of the needy and the ill who anticipate relief from him who will bring in the Messianic Age.[143] While it is doubtful that anyone considered Jesus the divine Lord before his crucifixion because *kyrios* is the most common LXX term for referring to God. The greater insight into Jesus' person and work afforded by the post resurrection perspective made the disciples see a deeper significance to their own use of *kyrios* than they could have intended at first. "And we shall see, the term 'Son of God' is also important in Matthew."[144]

As for some expressions regarding prophecy and fulfillment, one of Matthew's special characteristics is to show how Jesus fulfilled Scripture.[145] Matthew insisted that Jesus predicted the continuation of his small group of disciples in a distinct community, a

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[142] Meier, "Matthew 15: 21-28,"397-399.

[143] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4-5.

[144] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4-5.

[145] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4-5.

holy and messianic people call the "church."[146] Second, Jesus insists that obeying the ethical demands of the kingdom, far from being optional to those that make up the church, must characterize their lives. Their allegiance proves false wherever they do not do what Jesus teaches. Third, a certain discipline must be imposed on the community.[147]

Matthew consistently distinguishes among four time periods: (1) the period of revelation and history previous to Jesus; (2) the inauguration of something new in his coming and ministry; (3) the period beginning with his exaltation from which point all of God's sovereignty is mediated through him and his followers proclaim the Gospel of the kingdom to all nations; (4) the consummation and beyond.[148]

The denunciations equally extend to professing believers whose lives betray the falseness of their profession and to unbelieving Jews. The governing motives are concern for the authoritative proclamation of the "gospel of the kingdom" to all nations, Jews and Gentiles alike, to bring everyone to submission to Jesus the Messiah. The author hones in upon the mission. It has long been recognized that the closing periscope is fully intended to be the climax toward which the entire gospel moves.[149] By tying together some of Matthew's most dominant themes, these verses give them a new depth that reaches back and sheds light on the entire gospel. For instance, the Great Commission is perceived to be the result of God's providential ordering of history to bring to a fallen world a Messiah

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[146] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4-5.

[147] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 4-5.

[148] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

[149] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

who would save his people from their sins with the universal significance of Jesus' birth.[150]

The biblical writers do not see miracles as divine interventions in an ordered and closed universe. Rather, God as Lord of the universe and history, sustains everything that takes place under his sovereignty.

> Biblical writers preferred to call these events 'signs,' 'wonders,' or 'powers.' Miracles in Matthew share certain characteristics with those in the other Synoptics. Jesus' miracles are bound up with the in-breaking of the promised kingdom. 'They are part of his Messianic work and therefore the dual evidence of the dawning of the kingdom and of the status of Jesus the King Messiah.'[151]

Like Mark, Matthew portrays the disciples as failing to understand Jesus teachings about his coming death and resurrection, primarily because of their unique place in salvation-history.[152] They were unprepared before the events to accept the notion of a crucified and resurrected Messiah. "Their perspective radically changed after the triumph of Jesus' resurrection."[153] What follows are biblical terms from the text using bible commentaries and dictionary resources. The terms are as follows: Syrophoenician, Gentiles, dog, and humility.

Word Study

Melanie S. Baffles asserts that the Syrophoenician/Canaanite story comes from Mark, but in that version the woman is referred to as "Syrophoenician" rather than

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[150] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

[151] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

[152] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

[153] Barker and Kohlenberger, III., *The Expositor's Bible Commentary*, 5-6.

"Canaanite."[154] "The author has changed the term intentionally to designate the woman not only as a Gentile, but even worse, as the traditional enemy of Israel."[155] This is a general name of a female inhabitant of the northern portion of Phoenicia popularly called Syrophoenicia by reason of proximity to Syria and its absorption by conquest into that kingdom. The woman of Syrophoenicia appealed to Jesus to heal her daughter who was possessed with a demon. Matthew calls her a "Canaanite woman," referring to her nationality in common with the Phoenicians, a descendant of Canaan. Syrophoenician occurs in Mark 7:26 as the national name of a woman called "a Canaanitish woman" in Mt 15:22, i.e., not a Jewess but a descendant of the early inhabitants of the coastland of Phoenicia.[156] The word probably denoted a Syrian residing in Phoenicia proper. There is a tradition that the woman's name was Justa and her daughter Bernice (Clementine Homilies, ii:19iii:73).

People who are not part of God's chosen family at birth and thus can be considered "pagans" or "Gentiles." Though not synonymous in English, "Gentiles," "pagans," and "heathens," are variants chosen by translators to render *goyim* in Hebrew and *ethnoi* in Greek. "Gentile," and "nation" suggest race or territory, while "pagans" and "heathen," suggest religion. Gentile denotes

> (*jen' tilz*, Heb. *Goy*, plural goyim, nations, people) translated 'Gentiles.' In the NT, Greek *ethnos* renders *goy*, while *laos*, people, corresponds to Heb. Under conditions of peace, considerate treatment was accorded Gentiles under OT law.[157]

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[154] Melanie S. Baffles, "Jesus and the Canaanite Woman: A Story of Reversal," *Journal of Theta, Alpha, Kappa* 35, no.2 (Atlas Serials, Religion Collection, EBSCOhost 2011): 13.

[155] Baffles, "Jesus and the Canaanite Woman: A Story of Reversal,"13.

[156] *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 638.

[157] *Holman Illustrated Bible Dictionary*, 638.

Men of Israel often married Gentile women of whom Rahab, Ruth and Bathsheba are notable examples, but the practice was frowned upon after the return from exile. The intensity of this feeling varied and gave way before unusual kindness (Luke 7:4-5).[158] The division of all mankind into two classes, Jew and Gentile, emphasizes the importance of the Jews as the people through whom God made salvation available to all people.[159] Gentile in the Old Testament, the Hebrew *goyim,* signified the nations, the surrounding nations, foreigners as opposed to Israel (Neh 5:8). In the New Testament, the Greek *ethnos* in the singular means a people or nation (Matt 24:7; Acts 2:5), and even the Jewish people (Luke 7:5; 23:2). It is only in the plural that it is used for heathen.[160]

The word dogs are used in this text. In the times they were generally despised outcasts known for their ravenous and ruthless nature and given to prowling and filthy habits. The Syrophoenician woman spoke of dogs that ate the children's crumbs (Matt 13:26-27).[161] Jesus used dogs to teach people to be discriminating in whom they chose to teach (Matt 7:6). Fierce and cruel enemies. In Mark 7:27, Jews contemptuously called Gentiles "dogs," "dog," dead dog." Dog's head were used as terms of reproach or of humiliation if speaking of one's self. In the East "dog" is used for impure and profane persons and was used by the Jews respecting the Gentiles (Matt 15:26). False apostles are

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[158] *Holman Illustrated Bible Dictionary*, 638.

[159] *The Zondervan Pictorial Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House 1962, 1963, 1964), 307-308.

[160] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 465-466.

[161] *The Zondervan Pictorial Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House 1962, 1963, 1964), 42.

called "dogs" on account of impurity and love of gain (Phil 3:2).[162] Those who are shut out of the kingdom of heaven are also called "dogs" (Rev. 22:15), because of their vileness, probably a reference to homosexuality. "Dog is used in two senses: (a) natural, Matt 7:6; Luke 16:21; 2 Pet 2:22; (b) metaphorical, Phil 3:2; Rev 22:15, of those whose moral impurity will exclude them from the New Jerusalem."[163] The Jews used the term of Gentiles under the idea of ceremonial impurity. Among the Greeks it was an epithet of impudence.

"Humility" is another word under study in this text. "Humility" in (Hebrew is gentleness, affliction, "to be bowed down," "lowliness, of mind," "paroles," and "gentleness"). Humility in the spiritual sense is an inwrought grace of the soul that allows one to think of himself no more highly than he ought to think (Eph 4: 1-2; Col 3: 12-13; cf. Rom 12:3).[164]

> Holman contends that humility primarily signifies,
>
> > Low-lying. It is used always in a good sense in the NT, metaphorically, to denote (a) 'of low degree, brought low,' Luke 1:52; Rom 12:16, KJV '(men of low estate,' (b) humble in spirit, Matt 11:29; 2 Cor 10:1, shall be abased, shall be humbled.[165]

Humility is the personal quality of being free from arrogance and pride and having an accurate estimate of one's worth. The Old Testament connects the quality of humility with Israel's lowly experience as slaves in Egypt, a poor, afflicted, and suffering people

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[162] *Holman Illustrated Bible Dictionary*, 438.

[163] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 596.

[164] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 314.

[165] *Holman Illustrated Bible Dictionary*, 792-793.

(Deut. 26:6).[166] The Hebrew word translated as humility is similar to another Hebrew word meaning to be "afflicted."[167] In Old Testament thought, humility was closely associated with individuals who were poor and afflicted (2 Sam 22:28). What God desires most is not outward sacrifices but a humble spirit (Ps 51:17; Mic 6:8).[168] Such a humble spirit shows itself in several ways: a recognition of one's sinfulness before a Holy God (Isa 6:5), obedience to God (Deut 8:2, and submission to God (2 Kings 22:19; 2 Chron 34:27). While God resists those who are proud, he provides grace for the humble (James 4:6). The New Testament affirms, as does the Old Testament, that God will exalt those who are humble and bring low those who are proud.[169]

Conclusion

The Old and New Testament Scriptures that I have selected were strategically orchestrated to represent the significant dilemmas that women veterans have incurred in the past, present, and currently, while serving in the United States Military Armed Forces. Both Tamar and the Syrophoenician woman found themselves at the mercy of the male dominate culture and society of which they lived. They both seemed to have a considerable amount of wealth based upon their heritage and/or culture. Yet, they were deemed oppressed as often their level of pain was quieted, ignored, and minimized, as there was not much value to women in their day. Women were secured for exploitation of

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[166] Vine, Unger and White, Jr., *Vine's Complete Expository Dictionary of Old and New Testament Words*, 314.

[167] *Holman Illustrated Bible Dictionary*, 792-793.

[168] *Holman Illustrated Bible Dictionary*, 792-793.

[169] *Holman Illustrated Bible Dictionary*, 792-793.

sexual pleasure and child bearing and rearing. They were mere slaves, and many times, even nameless among their males, to include, fathers, brothers, husbands, etc. This brought about considerable stress, duress, and oppression to each of them as women.

They were silenced by the conditions that they were forced to live in as they sought to survive and persevere through such a painstaking environment. It was unheard of for women to speak up and out; many of them were abused, forced into isolation, and often subjected to physical, verbal, emotional and sexual abuse, including being bought and or sold by their male counterparts, even their fathers, much before they were even of child bearing age. The lives of women were spoken for and predetermined without their knowledge, it seems, even before they had the opportunity to dream about their future, marriage, husband and or children. It was taken away because they were powerless. The expectation that the males in their families, such as father, brother, and husband would protect them from potential verbal, emotional and or physical abuse at all cost was almost unheard of. The women of that day were susceptible to considerable potential vulnerable situations that constantly placed them at risk to be raped or severely violated of any oppressive act.

They became accustomed to this life as they knew what to expect; hope for change and anticipation for change was lost. They experienced gender discrimination and were vulnerable; they were exposed to the lack of sensitivity to their needs and desires as well as the value of women was never considered. So, it continues even today; not much has changed, especially as it relates to the military culture. There are some direct correlations to these women and their experiences as it relates to the modern-day military woman. These stories clearly represent an enormous presentation of servitude and

controlled subservient attitude placed upon these women as a result of their female gender. I am sure that the very thought that through oppression, they themselves would become direct witnesses, personally, as they both experience the degradation of their womanhood.

Military women continue to search for their distinct humanness and personal value as women. The inner cries of the walls and tunnels of their minds echo to the depths of their souls. While they struggle inwardly, asking themselves the many questions around why, they find themselves screaming from the deep wounds of their past, present, and current pain of rejection, fear, lack of support, victimization, Post-Traumatic Stress Disorder, Military Stress Disorder, depression, moral injury, and more. They continue to confront the difficulties of quiet emotions that have somehow found themselves turned inward and again submitting to anger, violence, depression, medications to go to bed and wake, due to the never-ending turmoil. They dare to be accepted, respected and acknowledged in a male dominate military/culture and world where they were often deemed almost invisible by their male counterparts. A women's feelings and emotions were literally denounced and often ignored. She could actually be killed in some instances if she insisted on being heard. This culture and society norms certainly provide viable information which all so well depicts and solidifies the true essence of how moral injury can become the catalyst for exercising the tenacity to expose the challenges, wrongdoings, hurts, pain, guilt and or shame that has and continues to plague many women today. They close their mouths while they seep into the dungeons, gallows and cold corridors of their fear and in trepidation, causing them to scream to the top of their lungs in excruciating pain without a sound. Moral injury can be used in many

ways as such an empowering tool which would allow the female voice to be realized and heard again.

All ploys that have been initiated and implemented to annihilate her may be eradicated. Summoning her silent voice within to be dismantled. Which would command the pain to stop, that she may come out of the cave, giving the clarion call for peace of mind. No more Cadence, Pain Harch. Stop Here. Do not come Across This Line. You Cannot Continue. Danger Zone!!! Change Step Harch. Forward March! As these two stories can be found daily in today's military and society as a whole, they send and share in the much-needed message and plight of this project to empower the voice of our women veterans as never before. These stories depict the dire need for restoration to women veterans as they seek to be renewed, restored, and rejuvenated, healed, delivered, and set free. Through moral injury, they can now begin to be purged of the old by sharing their stories and shedding the grave clothes that have silenced them. And now, be resurrected to a new life through the power of God and the Holy Spirit.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The Brave Diamond Warriors Project's primary focus is upon women veterans and the atrocities they have incurred in the past, present and currently while serving in the United States Armed Forces. I will define, describe and identify some of the characteristics of moral injury and cite a matriarch and a patriarch of this phenomenon called moral injury. Additionally, I will explore and mention briefly some of the heroines in military eras, as well as identify a few historical figures, in hopes to give the reader an idea of this project from the military strength, and how show this history coincides and meshes with moral injury and women veterans today.

Finally, I will explain how moral injury will be used through this project to rebuild, restore, revitalize, and resurrect the fallen image and voices of women veterans. Moral injury is a fairly new phenomenon that is on the cutting edge of mental health research, which has been in inception for the past five to seven years. While it is not a new condition, there are diverse situations, circumstances, and experiences that seem most prevalent in evoking this phenomenon.

Moral injury is the damage done to one's conscience or moral compass when that person perpetuates, witnesses, or fails to prevent acts that transgress their own moral and

ethical values or codes of conduct.[1] Within the context of military service, particularly regarding the experience of war, moral injury refers to the emotional and spiritual impact of participating in, witnessing, and or being victimized by actions and behaviors which violate a serve member's core moral values and behavioral expectations of self or others. Moral injury almost always pivots with the dimension of time: moral codes evolve alongside identities, and transitions inform perspectives that form new conclusions about old events. While the concept itself is not new throughout history, philosophers, poets, and warriors themselves have long wrestled with the ethical dilemmas inherent in war. The term "moral injury" is more recent and is thought to have originated in the writings of Vietnam War veteran and peace activist Camillo "Mac" Bica.[2]

The specific characteristics include a diverse component of symptomatology and behaviors that are directly connected to this condition and tend to be unique to each individual. There is still yet more to explore and examine regarding this condition because it is yet to be determined if and when it can actually be assigned a diagnosis. Nothing can really be written in stone that is concrete or specific to any individual case. This is partly because each person responds differently to moral injury; thus, it would be considered a bit premature to make such a determination at this time.

What is moral injury? Moral injury is very personal and often discloses the most painful secrets of the inner man or woman. To disclose a warrior's most secret pain

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[1] Syracuse University, The Moral Injury Project, "What is Moral Injury," accessed February 3, 2018, http://www.moralinjuryproject.syr.edu.

[2] Syracuse University, "What is Moral Injury."

requires great trust.[3] Moral injury is not a psychiatric diagnosis. Changes in the Diagnostic and Statistical Manual of Mental Disorders, 5th ed (DSM-5)incorporate more aspects of moral injury into diagnostic criteria and four new and modified symptoms more fully capture moral injury.[4] The four new modified symptoms are: persistent and exaggerated negative beliefs or expectations; persistent, distorted cognitions about the cause or consequences of the trauma (i.e., blame); persistent negative emotional state (i.e., mentions anger, guilt, or shame); and; reckless or self-destructive behavior. Moral injury can lead to serious distress, depression, and suicidality. Moral injury can take the life of those suffering from it, both metaphorically and literally. Moral injury debilitates people, preventing them from living full, healthy lives. Moral injury is damage to the soul of the individual. War is one of, but not the only thing, that can cause this damage. Abuse, rape, and violence cause the same type of damage. "Soul repair" and "soul wounds" are terms already in use by researchers and institutions in the United States who are exploring moral injury and paths to recovery.[5]

Military personnel serving in war are confronted with ethical and moral challenges, most of which are navigated successfully because of effective rules of engagement, training, leadership, and the purposefulness and coherence that arise in

[3] U. S. Department of Veterans Affairs, "The Clergy Connection/ Veterans Health Administration (VHA) Office of Rural Health (ORH) and National VA Chaplain Center Rural Clergy Training Program," accessed February 3, 2018, http://www.ruralhealth.va.gov/rural clergy training/ webinars/ moral-injury.asp.

[4] U. S. Department of Veterans Affairs, "The Clergy Connection/ Veterans Health Administration (VHA) Office of Rural Health (ORH) and National VA Chaplain Center Rural Clergy Training Program," accessed February 3, 2018, http://www.ruralhealth.va.gov/ruralclergytraining/ webinars/ moral-injury.asp.

[5] Syracuse University, "What is Moral Injury."

cohesive units during and after various challenges.[6] However, even in optimal operational contexts, some combat and operational experiences can inevitably transgress deeply held beliefs that undergird a service member's humanity. Transgressions can arise from individual acts of commission or omission, the behavior of others, or by bearing witness to intense human suffering or the grotesque aftermath of battle. More specifically, moral injury has been defined as perpetuating, failing to prevent, bearing witness to or learning about acts that transgress deeply held moral beliefs and expectations.[7] Betrayal on either a personal or an organizational level can also act as a precipitant. There is no threshold for establishing the presence of moral injury; rather, at a given point in time, a veteran may have none, or have mild to extreme manifestations.[8]

Many veterans find it difficult to forgive themselves, thus they may succumb to a destructive means to numb their pain, such as suicide, drugs, and alcohol, or anything to temporarily escape the horror of the constant reminders of anguish. They may be tormented almost daily through nightmares, hearing voices, anger, frustration, guilt, shame, and more. These atrocities – past, present, and current – are connected to their lives and hold the key to their painful experiences in the military. It is debilitating to be silenced emotionally with one's emotions being placed on hold temporarily and to deny the ability to ascertain the difference between right or wrong. This can cause one to shut down completely.

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[6] Brett Litz, "Moral Injury in Veterans of War (White River Junction Vermont)," National Center for PTSD, VA Medical Center: *PTSD Research Quarterly, Advancing Science and Promoting Understanding of Traumatic Stress* 23, no. 1 (2012):1, accessed April 25, 2018, http://www.ptsd.va.gov.

[7] Litz, "Moral Injury in Veterans of War," 1-4.

[8] Litz, "Moral Injury in Veterans of War," 1-4.

Clergy and Moral Injury

Moral injuries are most often seen through their impact in other intrapersonal or behavioral areas. Here are some of those areas: marital and family problems, grief and spiritual concerns related to military service, problems with alcohol or drugs, and problems related to anger or violence.[9] Some signs and symptoms of moral injury that clergy might see include moral emotions (shame, guilt, anger, contempt, and hatred). Moral beliefs about self and others, spiritual struggle or issues with forgiveness, alienation, social isolation, avoidant or self-destructive behaviors and mental health disorders have all been seen in persons suffering from moral injury.[10]

Most service men and women seem to connect with things that they saw but have refused to share these experiences largely due to considerable guilt, shame, forgiveness and/or self-blame. Moral injury encompasses values, traditions, cultural morality and norms of integrity which were established as a child through their family of origin. Given moral injury, the soul is perhaps contaminated or beyond repair when and if these standards have been violated.[11]

In these cases, the soldier has gone inside and sat down within, finding themselves plagued with the symptoms of depression, oppression, Post-Traumatic Stress Disorder (PTSD), or Military Sexual Trauma (MST). Due to their sworn loyalty and duty

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[9] U. S. Department of Veterans Affairs, Office of Rural Health, "The Clergy Connection," Community Clergy Training Program (CCTP)," (December 2015): 5, accessed April 25, 2018, http:// www.ruralhealth.va.gov/ruralclergytraining/webinars/moral-injury.asp.

[10] U.S. Department of Veterans Affairs, Office of Rural Health, "The Clergy Connection," Community Clergy Training Program (CCTP)," 4.

[11] Mike Sherry, "KC group seeks to heal the invisible wounds of combat," *Heartland Health Monitor* (November 10, 2016), accessed February 3, 2018, htpp://www.kcur.org.

to serve (under oath), there is an unspoken responsibility that is given to all service persons, both male and female.

Historical Figures (Moral Injury)

The Rev. Dr. Rita Nakashima Brock is a research professor of theology and culture and founder and co-director of the Soul Repair Center at Brite Divinity School in Texas. A noted theologian, she has lectured all over the world.[12] As co-founder of the Soul Repair Center, Dr. Brock has become an internationally recognized expert on the emerging study of moral injury and recovery. Rita Brock writes, "war is maybe the worst thing human beings have ever invented to destroy people's moral conscience."[13] Further, moral injury in war comes from "perpetuating," failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations. Brock goes on to say, "it is the serviceman who beats himself up about being unable to save a dying buddy."[14] Brock states further,

> or the truck driver that follows the orders to run over children in the road, because they might be placed there, to facilitate an ambush of a convoy. They call it 'moral injury,' the guilt, shame, grief and depression brought on by experiences in and around combat.[15]

[12] Rita Nirashima-Brock, "Pathways to Hope for Moral Injury and Other Visible Wounds," Brite Divinity School, Soul Repair Center, accessed June 17, 2017, www.brite.edu/soulrepair.

[13] Nirashima-Brock, "Pathways to Hope for Moral Injury and Other Visible Wounds."

[14] Nirashima-Brock, "Pathways to Hope for Moral Injury and Other Visible Wounds."

[15] Nirashima-Brock, "Pathways to Hope for Moral Injury and Other Visible Wounds."

Dr. Brett T. Litz

Dr. Litz is a clinical psychologist and professor in the department of Psychiatry and Psychological and Brain Sciences and is also the Director of the Mental Health Core of the Massachusetts Veterans Epidemiological Research and Information Center of the VA Boston Healthcare System. Dr. Litz' s recent work entails evaluations of the psychiatric, psychological, social, and spiritual impact of Iraq and Afghanistan wars among active duty military personnel and veterans and conducting clinical trials of a psychotherapy developed by Dr. Litz and his colleagues called Adaptive Disclosure that targets war zone trauma, loss, and moral injury.

Dr. Litz is a clinical psychologist, and professor in the Department of Psychiatry and Psychology, and is also the director of the Mental Health Core of the Massachusetts Veterans Epidemiological Research and Information Center at the Boston Healthcare Center. Dr. Litz is internationally recognized as an expert on military trauma and early intervention for trauma and traumatic loss and devotes his career to evaluating the mental health outcomes associated with military deployments across the lifespan.[16]

Judith Bellafaire writes, "few people today understand the difficulties faced and personal sacrifices required of servicewomen of past eras who elected to serve their country in a military capacity."[17] What follows now is a review of the military eras, and some of the women that served as they blazed the trails for their successors.

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[16] Brett T. Litz, "School of Medicine," Boston University, Boston, MS, accessed February 4, 2018, http://www.burmc.bu.edu.

[17] Judith Bellafaire, "Women in Military Service for America Memorial Foundations, Inc.," The Women's Memorial, accessed February 4, 2018, http://www.history@womensmemorial.org.

Eras and Movements for Women in the Military History
American Revolution (1775-1783)

Revolutionary Heroines

Although women were prevented from enlisting in the Continental Army and local militias during the American Revolution, patriotic women found a variety of ways of helping the American cause. Most early patriot women participated in the American Revolution in unofficial capacities, yet they performed essential support services to the troops frequently serving as nurses, cooks, and laundresses, and occasionally as spies and soldiers in disguise.[18]

Judith Bellafaire writes about the importance and role women of the American Revolutionary era,

> [They] set a precedent for service that would be repeated again in the Civil War and in the Spanish-American War, after which the military acknowledged the need and desirability of maintaining a permanent women's nursing corps in the Army (1901) and Navy (1908). (Permanent status for other women in the US Armed Forces would not occur until passage of the Women's Armed Services Integration Act in 1948).[19]

Women's Armed Services Integration Act of 1948

The Women's Armed Services Integration Act of 1948, signed into law by President Harry Truman on June 12, 1948, gave women permanent status in the Army, Navy, Air Force, and Marine Corps. No longer would special women's "components" be

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[18] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[19] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

formed during military emergencies for the duration only. Women in all the services were members of the Regular Armed Forces and the Reserves, subject to military authority and regulations and entitled to Veteran's benefits.[20]

Deborah Sampson

During America's first war, The Revolutionary War, Deborah Samson of Plymouth Massachusetts, disguised herself as a young man and presented herself to the American army as a willing volunteer to fight our opponents. She enlisted in the year 1778 under the name "Robert Shirtliffe" and served for three years undetected, until she came down with a brain fever, which made her sexuality evident to the physician, who did not disclose her secret.[21] Deborah Samson served her country, in uniform, during the Revolutionary War in a time where women's deeds and accomplishments went unrecognized, all for the love of her country. Her service is a testament that when the "New World" began to change, women were there.[22]

Elizabeth Newman

Elizabeth Newman joined the Missouri Volunteer Infantry in 1847 during the Mexican-American War disguised as "Bill Newman." She marched over 600 miles with her unit (Company D) which then went into winter quarters near Pueblo, Colorado. While

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[20] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc.".

[21] Judith Bellafaire, American Revolution, Women in Military Service for America Memorial Foundations, Inc. "The Women's Armed Forces Integration Act," 1-3, accessed February 4, 2018, history@womens memorial.org.

[22] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

in winter quarters, Bill was discovered to be a female and was released from duty as a soldier. She remained with the Army in some unknown capacity, however, until she was officially mustered out in October of 1848. The significance of these early patriots is difficult to define. Some historians believe that women's participation in the American Revolution contributed to the emerging role of "Republican Motherhood," which assigned women the responsibility for moral training of their sons for citizenship and led to the expansion of educational opportunities for women.[23]

Civil War (1861-1865)

During the Civil War, women on both sides of the Mason Dixon line rose to challenge Victorian assumptions of feminine frailty and the impropriety of women in the public sphere. At least 250 women served disguised as men-in-the ranks of both North and South during the Civil War.[24]

Women spies often proved paramount to the development of battle strategy because they supplied information on troop movement, size and supplies, and the placement and strength of fortifications. Women sometimes traveled with information hidden in their clothing while others disguised themselves to facilitate their travel or to obtain information. When captured, they were treated as criminals rather than prisoners of war.[25]

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[23] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[24] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[25] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc.".

Women's participation in the Civil War became a catalyst for changes in women's roles in society. Finally, women's efforts in the Civil War established a precedent for women's inclusion in future war efforts.[26]

Spanish American War (1898)

The inability of the military medical departments to handle the vast numbers of disease-related casualties during the Spanish-American War, and the outstanding professional services of contract nurses such as, Rose Heavren, led directly to the creation of the Army Nurse Corps in 1901 and the Navy Nurse Corps in 1908. With the creation of these two-nursing corps, women became official members of the American military for the first time in history.[27]

World War I (1917-1918)

When the United States first entered World War I in 1917, the conflict was already several years old and the Allies (Great Britain, France, and Russia) were stretched to the limit of their ability. It was vital that the U.S. mobilize men and arms as rapidly as possible.[28]

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[26] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[27] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[28] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

Yeoman

The military services experienced manpower shortages in their attempt to expand rapidly, send men overseas and administer both processes. The Secretary of the Navy proposed a novel solution to these difficulties when he asked his subordinates, "Is there any regulation that says a yeoman has to be a man?[29] Much to the Navy's surprise, the answer was "No," and for the first time in history, the Navy and the Marine Corps called on U.S. women to fill the gap by enlisting for stateside duty so that sailors could be released for sea duty and gave them the title of "Yeoman (F)" and paid them the same rate male yeomen received.[30] Approximately 11,880 women were accepted into the Navy and 305 into the Marine Corps. Urging the Senate to follow the House of Representative's lead by approving the 19th Amendment, President Woodrow Wilson wrote in September 1918:

> Are we alone to ask and take the utmost that our women can give service and sacrifice of every kind, and still say we do not see what title that gives them to stand by our sides in the guidance of the affairs of their nations and ours? We have made partners of the women in this war; shall we admit them only to a partnership of suffering and sacrifice and toil and not to a partnership of privilege, and right? World War I, also known as the Great War or the War to End all Wars, coincided with the Woman Suffrage movement, which had evolved into a potent political force in both Great Britain and the United States. To maximize fighting power on the Western Front, American women were recruited into the conflict so, as one poster phrased it, there would be 'every girl pulling for victory.' World War I opened a variety of doors for women on the home front, in the workplace, and 'Over There.'[31]

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[29] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[30] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[31] National Women's History Museum World War I, "Woodrow Wilson (1856-1924)," accessed April 22, 2019, http://www.crusadeforthevote.org/wilson.

World War II

The history of women who served in or with the U.S. military during World War II is a complex story of policy development, cultural expectations, social norms, race relationships and citizenship. The initial response to the idea of enlisting women met enormous resistance. Public disdain for women in the military reinforced the perceived inappropriateness of women's involvement. The cruel innuendos devalued women's military advancements by suggesting that women gained them in exchange for sexual favors.[32]

Irene Kinne England was an aviator who piloted military aircraft during World War II as a member of the Women Airforce Service Pilots. She was one of the few women to be awarded veteran status by the military in a time when such a thing was unheard of.[33]

Sarah Edmonds joined the United States Army. She disguised her sex and used the name Frank Thompson. As a nurse, she was unique because she was able to remain in the army several years and was successful as a Union spy, while impersonating a man.[34] Cathay Williams was the first African American female to enlist serving in the United States Army as William Cathay. She was a Buffalo Soldier passing herself off as a man, one of the first women to enlist in the army and the first African American woman to do so.[35]

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[32] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[33] Hans Petersen, "Remarkable Women Veterans in American History," U. S. Department of Veteran Affairs, accessed February 6, 2018, http//:www.va.gov.

[34] Petersen, "Remarkable Women Veterans in American History."

[35] Petersen, "Remarkable Women Veterans in American History."

Korean War 1950-1953

Fewer than five years after World War II had ended, the United States found itself once again confronted by war for which it was unprepared. The Korean War began in June 1950. The Army, Air Force and Navy Nurse Corps responded to the need for nurses in Korea immediately; however, several tragedies occurred as nurses attempted to reach the Korean Theater.

Margaret (Zane) Fleming and twelve other army nurses with the First MASH (Mobile Army Surgical Hospital) landed on the beach at Inchon, Korea, on Sept. 15, 1950 because mobile and evacuation hospitals followed the troops and extremely fluid battle lines. Army nurses often found themselves closer to the front than anticipated.[36]

As the need for women's service overseas increased during the Korean War, the Navy found acceptable quarters. Navy women were then assigned to Alaska, Hawaii, France, and to bases in Italy, England, and the Philippines.[37] One person involved here was Dorothy L. Matz (Navy) WAVES. She was in the reserve status from 1943 - 46 and active status from 1948 -1966.

Vietnam War 1955-1975

In 1965, the United States involvement in Vietnam accelerated as two battalions of combat-ready Marines landed in Da Nang. Six months later, nearly 150,000 American troops were in-country; except for a small cadre of nurses, none of them were female.

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[36] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[37] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

Ignoring women's service records during World War II and the Korean War, the military argued that combat zones – especially in the environment of Southeast Asia – were inappropriate for American women.[38]

By the time American troops withdrew from Vietnam, more than 7,500 women had served. Almost 6,000 of these women were nurses and medical specialists. Seven Army nurses and one Air Force nurse died in Vietnam.[39]

Cold War Vietnam Era (1970s Decade)

In 1972, two policy issues intertwined to advance women's position in the U.S. Armed Forces: the decision to end the draft and to rely on an all-volunteer military force (AVF) and the proposed Equal Rights Amendment to the Constitution. These policy and legislative moves focused attention on the issue of women's equality in the armed services. Throughout the decade, barriers to women's full integration into military life began to fall. The decision to end the draft and depend on an all-volunteer force caused the Department of Defense to increase recruiting goals for women to meet personnel needs. As Congress debated and passed the Equal Rights Amendment and public dialogue focused on equal rights for women, the Department of Defense knew it needed to look at problems of gender discrimination in the military as well.[40]

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[38] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[39] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[40] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

The 1980s Decade

The 1980s opened with the graduation of women from the service academies and closed with servicewomen's deployment to Panama in 1989 as integral parts of their units. By the end of the decade, the number of women in the armed forces had increased dramatically to eleven percent "of total military personnel and significant numbers of women held jobs traditionally considered male only."[41]

> Qualified women are essential to obtaining the numbers of qualified people required to maintain the readiness of our forces … While we have made progress, some institutional barriers still exist. … This Department must aggressively break down those remaining barriers that prevent us from making the fullest use of the capabilities of women in providing for our national defense.[42]

Yet, a major barrier to women's career advancement and usefulness remained unanswered during the decade. Women were still excluded from combat, the core mission of the military and a major determinant of advancement.[43]

The 1990s Decade

In 1990, women comprised eleven percent of active duty military personnel and thirteen percent of reserve forces.[44] Despite their expanded numbers, women's roles in large-scale military operations remained unclear and untested. During 1990 and 1991, more than 40,000 servicewomen deployed to Southwest Asia during Operations Desert

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[41] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[42] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[43] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[44] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

Shield and Desert Storm, and the role of women in the military passed another milestone.[45]

Global War on Terror 2001 to present

At the time of the terrorist attacks in this nation, over fifteen percent of America's military were women. Serving in nearly every rank and unit of the armed forces, and filling critical warfighting positions, women were among the first to deploy to the war zone. Currently, servicewomen serve aboard every kind of military aircraft and naval vessel except for submarines.[46]

Women's Suffrage Movement 1849-1920

In the 1840s, the women who gained experience in the abolitionist movement became leaders of the emerging women's rights movement. Women did not have equal access to education. Women, however, were not allowed to cast a ballot. In response, male and female activists began to meet and petition for women's rights, including the right to vote.[47] These laws ruled that when women married, they lost their legal identity.[48]

In the late nineteenth and early twentieth centuries, however, working women began supporting suffrage in greater numbers. They joined labor unions, held strikes for

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[45] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[46] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[47] Allison Lange, "Suffrage and the Seneca Falls Convention: Abolitionist Movement, Early Organizing Efforts," accessed April 2, 2018, http://www.crusadeforthevote.org.

[48] Allison Lange, Women's Rights in the Early Republic, "A Society of Patriotic Ladies, National Women Sufferage and Women's Right to Equality Republic," Library of Congress, National Women's History Museum." (Fall, 2015): 1-3.

higher pay and protested for better working conditions. Working women started seeing the vote as a way to gain more political power to further their causes.[49]

Susan B. Anthony

Susan B. Anthony was a champion of temperance, abolition, African American rights, the rights of labor, and equal pay for equal work. Susan B. Anthony devoted her life to organizing and leading the woman suffrage movement. Anthony and fellow activist, Elizabeth Cady Stanton, organized a Women's National Loyal League in support of the Thirteenth Amendment in 1863.[50]

Elizabeth Cady Stanton was one of the Seneca Falls convention leaders.[51] Elizabeth Cady Stanton and Susan B. Anthony founded the National Women's Suffrage Association (NWSA). The pair believed that instead of supporting the Fifteenth Amendment as it was, women's rights activists should fight for women to be included as well. They "started the NWSA to lead this effort. Stanton and Anthony established the NWSA's headquarters in New York City.[52]

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[49] Lange, "Suffrage and the Seneca Falls Convention: Abolitionist Movement, Early Organizing Efforts," accessed April 2, 2018, http://www.crusadeforthevote.org.

[50] Jeanette Patrick, "Susan B. Anthony," National Women's History Museum, accessed April 25, 2018, https://www.nwhm.org/education-resources/biography/biographies/susan-brownell-anthony/.

[51] Lange, "Suffrage and the Seneca Falls Convention: Abolitionist Movement, Early Organizing Efforts," accessed April 2, 2018, http://www.crusadeforthevote.org.

[52] Lange, "Suffrage and the Seneca Falls Convention: Abolitionist Movement, Early Organizing Efforts," accessed April 2, 2018, http://www.crusadeforthevote.org.

Race and Segregation in the Military

Challenging the System: Two Army Women Fight for Equality

In October of 1997, Army veterans Sarah Keys Evans and Dovey Johnson Roundtree presented a special gift to Brigadier General Wilma Vaught, President of the Women's Memorial Foundation. In the frame rest documents and photographs which tell how in 1952, two military women challenged segregation law. Three years later, their challenge resulted in a key civil rights decision in which the Interstate Commerce Commission struck down the "separate but equal" doctrine in interstate public bus transportation.[53]

In August 1952, Private Keys was granted a furlough to visit her parents in Washington, North Carolina, and purchased a bus ticket home. Private Keys traveled in uniform, proud and excited to be going home for the first time since she joined the Army. When the bus reached Roanoke Rapids, North Carolina, after midnight, there was a change of drivers. The new bus driver requested that Private Keys, seated toward the front of the bus, exchange seats with a white Marine seated near the back of the bus. Private Keys, who had gained self-assurance from her military experience, refused to move from her seat. The bus driver told his other passengers to move to another bus to complete the journey. He did not allow Private Keys to board the second bus. Instead, she was taken by force to the police station, charged with disorderly conduct, and held in jail overnight. She was not allowed to contact her family. At 3 p.m. the following afternoon, she was fined $25.00 and allowed to leave the jail. Dovey Johnson had experienced

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[53] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

discrimination when she attempted to apply to the newly formed Women's Army Auxiliary Corps (WAAC) in 1942. A recruiter in Charlotte, North Carolina, had refused to give her an application. Johnson obtained her application in Richmond, Virginia, and was accepted into the first Officer Candidate School Class of the WAAC.[54]

A reporter for *The Baltimore Sun* interviewed Colonel (Dr.) Clotilde Bowen, an African American in the U.S. Army Medical Corps, in March 1971, about her experiences in Vietnam. She was asked, "What is it like to be black and female in the mostly white, male U.S. Army?"[55] "Rough, often," she replied. "Many assume you are weak and inferior, not very capable. At best, you are patronized. At worst, there is just outright discrimination." [56]

> But it's not so much because you are black, but because you are a woman. The Army is learning, often painfully, how to accept blacks as people. But it is still uptight about women.[57]

Personnel shortages continued to plague the armed forces throughout the Cold War, and neither women nor minorities rushed to volunteer.[58]

Five years after the Gulf War, Hispanic women comprised approximately six percent of enlisted women in the military, and three percent of female officers. Today, Hispanic women are serving throughout the armed forces and breaking traditional barriers.[59]

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[54] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[55] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[56] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[57] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[58] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[59] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

Asian Pacific American women first entered military service during World War II. The Women's Army Corps (WAC) recruited fifty Japanese American and Chinese American women and sent them to the Military Intelligence Service Language School at Fort Snelling, Minnesota, for training as military translators.[60]

Native American women lost their lives in the service of their nation. In 1994, 1,509 Native American women and Native Alaskan women were serving in the military forces of the United States. Thousands more have served in the military over time.[61]

Moral Injury Final Summation

Moral injury may be a relatively new concept, but it is evident that soldiers have experienced it as long as there has been war. Dr. Jonathan Shay has written two books linking the experiences of returning Vietnam War veterans with the stories of Greek and Trojan soldiers in *The Iliad* and *The Odyssey*.[62]

According to Grant Hilary Brenner, while moral injury has mainly been used to discuss reactions to combat not covered under PTSD, the concept has broader applications. Doctors, human rights workers, humanitarian workers, first responders, therapists, survivors (of abuse of political violence, of torture, of forced migration) and so

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[60] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[61] Bellafaire, "Women in Military Service for America Memorial Foundations, Inc."

[62] Grant Hilary Brenner, "The Constant Moral Injury of Our Times: The Distressing Onslaught on Our Sensibilities Remain Unabated." *Psychology Today* 31, no. 2 (April 3, 2017): 182-191, accessed February 14, 2018, http://www.psychologytoday.com.

on, all are regularly confronted with terrible moral situations in addition to direct and indirect stress.[63]

Avoidance is a decent short-term strategy when we feel or actually have less control; but over a longer time period, it can become chronic emotional numbing, decreasing empathy and ability to be open with others. Moral numbing, if you will, can lead to a state of dehumanization with ill-effects for all. Demoralization can be an adaptive response, but it can lead to burn out and other problems.[64] "When social trust is destroyed, it is replaced with the settled, expectancy of harm, exploitation, and humiliation from others."[65]

Conclusion

In reflecting on how much women predecessors have sacrificed and contended with the lack of moral and integral support simply because of gender, it is almost challenging to comprehend. These women were subjected to prejudice and discrimination because they were women, yet they possessed such fortified strength and power. This type of degradation from the community and society, not to mention from their spouses, brothers, and fathers, must have been unbearable at times.

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[63] Brenner, "The Constant Moral Injury of Our Times: The Distressing Onslaught on Our Sensibilities Remain Unabated."

[64] Brenner, "The Constant Moral Injury of Our Times: The Distressing Onslaught on Our Sensibilities Remain Unabated."

[65] Brenner, "The Constant Moral Injury of Our Times: The Distressing Onslaught on Our Sensibilities Remain Unabated."

These women were iconic, versatile, resilient, fearless, determined, intelligent, and tremendously noteworthy. To know some of the trials and constant persecution and sacrifices they were willing to forgo for our liberty and freedom is a tribute, and they have set a precedence. The day came when the women said "No" to the continuation of inequality in their lives, community and society and thus decided to do something about it. After petitioning, gathering together to meet, two women, Ms. Elizabeth Canton and Ms. Susan B. Anthony, became fed up, had enough and decided to form the Women's Suffrage Movement, determining that not only did women need to be able to exercise their right to vote, but the amendment to the constitution needed to be reenacted regarding the equality of man that we were all created equal and under the constitution that we have certain inalienable rights. In other words, give us our rights and our voice back!

Moral injury, as demonstrated and exhibited, clearly is a profound way to depict and attest to the deplorable acts towards women in the many ways in which they were manipulated and intimidated into self-denial. They were always in the background, as the patriarchal society seemed to take pride in denouncing and neglecting the value of these women. This brings much more credence, clarity and understanding regarding the constant dilemma that has attributed to much of the oppression that continues to plague and debilitate women, especially our military women, which persists even today.

Moving forward through this project, the goal is to see more educational programs regarding moral injury. Perhaps getting the VA on board to push moral injury through the legislature as a mandatory component incorporated into pre-military and post-military briefing and training, in order to extenuate and evoke some type of

accountability for the lives of their soldiers. A step forward would be forming a National Consortium with workshops, seminars, clinical strategies, and components established to assist men and women and provide family support systems while members are deployed. This should not only be a part of pre-military briefing and education but also a part of an interdisciplinary team of individuals trained and educated in moral injury and soul repair. A diverse group of professional representatives of every component such as mental, spiritual, psychological, and physical specialists should be involved. Further mandatory military training for all men and women, sharing what they could anticipate prior to entering into the military service, should also be a component of this pro-active measure. Due to the nature that moral injury is a human natural response to trauma, it is believed that the colleges should develop a course and a curriculum that define moral injury, not necessarily that it is equated with military though. But the fact is that it is more prevalent than most realize. Every sector of society – families, employers, churches, business, and every aspect of the human society – need to become educated. This would be intended to be shared with individuals from all walks of life what moral injury is and how it changes people, influences their thinking, debilitates their ability to forgive themselves, highlight the guilt and shame they carry silently within, as some of the attributing factors that persists during and after a traumatic experience. The military and the Veterans Administration can make some of these programs a reality either through participation beyond the individual's control. Being a witness to a tragedy, failure to act, or making a decision to annihilate a child or family by command calls for not only training but counselling. Just doing nothing and walking away can no longer be an option. The impact of moral injury is so detrimental to the human mind and soul that it causes a disconnect

within self, denies spiritual formation, and often shatters the core of an individual's moral and value system. This negatively effects all relationships including family, spouses, children, all of which forces the victim to withdraw, go inside and sit down within and shut the door. The present state of many caught up in moral injury includes becoming depressed, succumbing to drugs and alcohol trying to escape and numbing the pain. Sometimes killing themselves through suicide is a last resort.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The Brave Diamond Warriors Project's primary focus is upon women veterans and the atrocities they have suffered both in the past and recently while serving in the United States Armed Forces and have experience even as veterans today. Using the techniques taught in the Theological Foundations core module, this unit will begin with an introduction and will describe theological underpinnings in how they speak to people, women veterans facing moral injury, and shed light on various theological perspectives about the role that theology plays and speaks to with persons who have faced and live with trauma.

This review will address four types of theological themes in this unit and will also highlight several aspects of theology as they relate to the elements of moral injury. Some of the theologies explored will be pneumatology, soteriology, ecclesiology, and practical theology, in the realm of preaching, teaching, and counseling.

The theological themes mentioned above seem to best connect to The Brave Diamond Warriors Project and will be defined and expounded throughout this unit. Their theological significance, influence and relevance will be elaborated as they relate to moral injury, using both classical and modern theologians. The theological premise for

this paper will serve as a theological construct to weave these themes into a prophetic prose.

Theology

In the classical approach still favored by many European and northern theologians, theology is the methodical investigation and interpretation of the content of Christian faith, the orderly clarification and explanation of what the Christian message affirms.[1] From another angle, theology is an activity or function of the Christian church carried out by members of the church.[2] It is faith seeking understanding, through which the church in every age reflects on the basis of its existence and the content of its message.[3] From yet another angle, theology is

> faith seeking the clarity of its cause. That is, it is reflection on Christian life amid struggles for freedom or liberation, for the full humanity of all persons, and for the transformation of human persons, and societies as manifestations of and in expectation of the reign of God.[4]

Some object that theology moves away from the directness and simplicity of faith and gets overly intellectual, lost in subtle distinctions and abstractions.[5] Such objections fail to recognize that every Christian is a theologian.[6] The function and task of theology is to

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[1] Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd edition (Harrisburg, PA: Morehouse Publishing, 2002), 1.

[2] Thomas and Wondra, *Introduction to Theology*, 1.

[3] Thomas and Wondra, *Introduction to Theology*, 1

[4] Thomas and Wondra, *Introduction to Theology*, 2.

[5] Thomas and Wondra, *Introduction to Theology*, 2.

[6] Thomas and Wondra, *Introduction to Theology*, 2.

test, criticize, and revise the language that the church uses about God, to test it by its norm. Theology, at heart, is reflection on what we believe and on how it shapes our lives.

What, then, does second-order theology contribute to the life of the church?[7] Biblical scholars, making theological judgments, do some of this work.[8] In a word, theology is necessary in order to determine what is and is not part of Christian faith.[9] Each of these tasks requires that theology move away from the directness of faith toward more abstract conceptions.[10] Peter says, "He is Lord and Christ." This is preaching, giving testimony, and it is one step removed from the immediacy of personal encounter. Peter's statement is the beginning of the movement toward theology.[11]

Theology serves faith through critical clarification, but there is a danger that the critical reflective temper may replace rather than serve the humble openness and expectancy before God. Theology is the unfolding elaboration and clarification, the explication and clarification of the understanding that is involved in faith.[12] Thus, it is faith itself that seeks greater understanding in theology.[13] Theologians have faith, stand in the community of faith, and their work serves faith.

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[7] Thomas and Wondra, *Introduction to Theology*, 3.

[8] Thomas and Wondra, *Introduction to Theology*, 3.

[9] Thomas and Wondra, *Introduction to Theology*, 3.

[10] Thomas and Wondra, *Introduction to Theology*, 3-4.

[11] Thomas and Wondra, *Introduction to Theology*, 4.

[12] Thomas and Wondra, *Introduction to Theology*, 5.

[13] Thomas and Wondra, *Introduction to Theology*, 5.

So, theology is faith moving to a level of clearer and more comprehensive understanding.[14]

Theology is normative in attempting to determine the true Christian faith so as to distinguish true doctrine from false doctrine, true practice from false practice, true worship from false worship; to determine what is and what is not part of Christian faith. Thus, one of the functions of theology is to scrutinize, criticize, and, if necessary, reform the church's formulations of its faith in creeds, conciliar decisions, and confessions, and its practices in worship, prayer, mission, and daily life.[15]

In this unit I will highlight several aspects of theology as they relate to elements of moral injury. Some of the theologies explored again will be pneumatology, soteriology, ecclesiology, and practical theology, in the realm of preaching, teaching and counseling.

Pneumatology

The origins of the word "spirit" in both Hebrew (*ruah*) and Greek (*pneuma*) are similar.

> They both stem from associations with 'breath' and 'wind,' which were connected by ancient cultures to unseen spiritual force, hence 'spirit' (cf. John 3:8; note the association with air in English; e.g., 'pneumatic,' 'respiration,' etc.).[16]

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[14] Thomas and Wondra, *Introduction to Theology*, 5.

[15] Thomas and Wondra, *Introduction to Theology*, 5.

[16] Walter A Elwell, editor, *Evangelical Dictionary of Theology*, Second Edition (Grand Rapids, MI: Bakers Book House, 1984, 2001, 2009), 568.

> KJV uses the term 'Holy Ghost' for 'Holy Spirit' based on the obsolete usage of the word 'ghost' (from Middle English and Anglo-Saxon, originally meaning 'breath,' 'spirit').[17]

Thus, it is understandable that God's creative word (Gen 1) is closely akin to God's creative breath (Gen 2:7).

At the synagogue in Nazareth (Luke 4: 16-21) when Jesus identified himself with the Messiah promised in Isaiah 61: 1-2, he stopped short of reading the "words of judgement" of Isaiah 61:2. This emphasis is made again when John the Baptist proclaimed Jesus to be the one who would "baptize in the Holy Spirit in fire" as aspects of the new age as represented in the baptism with the Holy Spirit (Acts 1:5; 11:16).[18] Jesus understood the Holy Spirit as a personality. This comes out especially in John's Gospel where the spirit is called the "Paraclete," i.e., the Comforter (Counselor, Advocate). Jesus himself was the first (Counselor (Paraclete, John 14:16), and he will send the disciples another Comforter after he is gone, i.e., the Spirit of truth, the Holy Spirit.[19]

Many ministers, theologians and religious leaders understood the Holy Spirit and its work and they preached and taught pneumatology. John Wesley was the subject of much scrutiny throughout the eighteenth century in Britain.[20] He believed that the Holy

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[17] Elwell, *Evangelical Dictionary of Theology,* 568-569.

[18] Elwell, *Evangelical Dictionary of Theology,* 568-569.

[19] Elwell, *Evangelical Dictionary of Theology,* 568-569.

[20] Joseph W. Cunningham, *A New Trajectory in Wesleyan Pneumatology*: *Perceptible Inspiration*, 2014, p. 1-10, accessed 4-2-18, books.google.com.

Spirit provided an inward testimony of divine fellowship to human beings. To experience inspiration, held Wesley, was to sense the testimony of God's Spirit within the soul.[21]

The Witness of our Own Spirit

In order for our spirit to respire, it must apprehend the direct testimony of God's Holy Spirit to make natural sense of all that passed through our spiritual faculty. Conscience has to be formed by the ultimate moral norm, the teachings of God contained in the Bible.[22] In terms of its practical function within the human person, Wesley elucidated conscience in a threefold manner.[23] First, it was an internal witness to personal behavior; second, a judgment concerning the moral value of our actions; and third, an execution which elicited a particular sense of guilt or satisfaction depending upon the outcome. Here, the connection between conscience and consciousness becomes pivotal. In order for human beings to abide by the dictates of the former, we must be actively engaged in matching our words, thoughts, and deeds with biblical principles.[24] When the threefold property of conscience, as moral framework, process of introspection, and authentication of experience was applied to direct spiritual knowledge, it functioned as the witness of our own spirit. Theodore Runyon writes,

> Every Christian has the right to expect to sense the presence of God to his soul. This being touched by the Spirit of God, this participation, this koinonia, is precisely what has the power to transform, to bring new life, to renew the image of God. It is the birthright of every Christian that God should engage human consciousness in a profoundly intimate way. To

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[21] Cunningham, *A New Trajectory in Wesleyan Pneumatology*, 1-10.

[22] Cunningham, *A New Trajectory in Wesleyan Pneumatology*, 1-10.

[23] Cunningham, *A New Trajectory in Wesleyan Pneumatology*, 1-10.

[24] Cunningham, *A New Trajectory in Wesleyan Pneumatology*, 1-10.

> Wesley, spiritual participation was fostered by the Holy Spirit's power and presence, which manifested God's life in the human soul, and vice versa. [25]

Andrea Hollingsworth suggests that the doctrine of the Holy Spirit is a rich meeting ground for feminist theology and Pentecostal spirituality.[26] My argument is mainly geared toward feminist theology and feminist theologians who have pneumatological and/or Pentecostal interests.[27] Hollingsworth goes on to espouse in her thesis that greater attention to Pentecostal spirituality in feminist pneumatology holds the potential for opening up new ways creatively and constructively to link women's empowerment with the doctrine of the Holy Spirit.[28] After a general overview of feminist pneumatology and Pentecostal spirituality, Hollingsworth further exposits Anglican feminist theologian Sarah Coakley's pneumatology, arguing that her insights lead us to ask about the ways in which charismatic piety might perhaps contribute to the liberation and empowerment of Pentecostal women in the Two Thirds World today. I will conclude by outlining a proposal for speaking of the Holy Spirit as the divine voice, suggesting that this may be one promising way to move toward a constructive feminist Pentecostal pneumatology.[29]

I propose that the supernatural power of the "Holy Spirit" shall serve as the conduit that will be utilized in the transformative process regarding moral injury. I

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[25] Cunningham, *A New Trajectory in Wesleyan Pneumatology*, 1-10.

[26] Andrea Hollingsworth, "Spirit and Voice: Toward a Feminist Pentecostal Pneumatology," *Pneuma* 29 (Chicago, IL): 2007, 189-213.

[27] Hollingsworth, "Spirit and Voice," 189-213.

[28] Hollingsworth, "Spirit and Voice,"189-213.

[29] Hollingsworth, "Spirit and Voice," 189-213.

[30] Daniel Castelo, *Pneumatology: A Guide for the Perplexed* (London: Bloomsbury T&T, 2015), 543-544.

believe that the Holy Ghost, once having the opportunity to connect with a willing, available wounded soul, such person shall be delivered and set free by faith. Moral injury has the potential to be plucked up from the root.[31] As the Holy Spirit indwells in all of us, it needs to be activated by faith. Moral injury is a spiritual wound, and when it has been eradicated totally, those that have been tormented, oppressed, suffering, and agonizing by their invisible wounds, shall be set free in body, mind, soul and spirit; but they must be reminded that it is a process.

Daniel Castelo asserts that over the last few decades, reflection on the third person of the Trinity has been a major topic within and across theological disciplines.[32] Moreover, the inadequacy and ambiguity of terms employed within the domain of Spirit-talk, the difficulty in translation the relationality, and the transpersonal nature of the Spirit, have implications for major challenges within the field of pneumatology. Castelo goes on to say that the "Holy Scripture is a pneumatological phenomenon. The Spirit works ceaselessly for the sanctification of Christian life."[33] Castelo offers a helpful and wise proposal for how to deal with recalcitrant approaches to theological conundrums, that is, to acknowledge differences in the alternatives and to prioritize a larger theological framework.[34] Castelo suggests that theologians from diverse traditions may find a constructive consensus by reframing the discussions within the overarching goal of sanctification, that is the maturation and transformation of Christians. He discusses

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[31] Hollingsworth, "Spirit and Voice," 189-213.

[32] Castelo, *Pneumatology: A Guide for the Perplexed*, 543-544.

[33] Castelo, *Pneumatology: A Guide for the Perplexed*, 543-544.

[34] Castelo, *Pneumatology: A Guide for the Perplexed*, 543-544.

discernment of pneumatological activity. Here Castelo deals with the following questions: Where is the Spirit at work? What is the Spirit's work? What is the Spirit ultimately trying to do?[35]

In the Journal of *Pneuma,* a conversation takes place with the reviews of Blaine Charette, Jenny Everts, Amy Donaldson, Frank Macchia, Jim Shelton, and Archie Wright.[36] Their responses raise three critical questions about the character and future study of pneumatology: (1) Will future pneumatologies adequately embrace the presence of the spirit in all people from birth to death and not just the experience of the spirit as a charismatic endowment?[37] (2) Will future analyses of ancient pneumatology adequately incorporate indispensable extra biblical sources, such as those that arose in Jewish and Greco-Roman contexts? (3) Will future pneumatology pay due attention to the exceptional symbiosis between ecstasy and comprehension that is integral to experiences of the holy spirit in the book of Acts?[38]

John R. (Jack) Levison goes on to say, "I would frame the symbiosis between ecstasy and comprehension in the strongest of terms because it is fundamental to Luke's strategy in Acts, where the spirit combines the best of ecstasy with the most profound abilities of comprehension."[39] "In the narrative of Acts we discover an uncanny coalescence of ecstasy and restraint that is both rife with the fragrance of Greco-Roman

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[35] Castelo, *Pneumatology: A Guide for the Perplexed*, 543-544

[36] John R (Jack) Levison, "Recommendations for the Future of Pneumatology," *Puema* 33:1, January 2011, 79- 93, Abstract, accessed April 4, 2018, https://spu.edu>seminary.faculty.

[37] Levison, "Recommendations for the Future of Pneumatology," 79-93.

[38] Levison, "Recommendations for the Future of Pneumatology," 79-93.

[39] Levison, "Recommendations for the Future of Pneumatology," 79-93.

rapture and rooted in a profound knowledge of Jewish Scripture. This alchemy is astounding, leading us beyond our usual debates. From the perspective of this symbiosis, Acts is not about xenolalia (comprehension) versus glossolalia (incomprehension). Acts is not about ecstasy (incomprehension) versus restraint (comprehension). Acts is not about water baptism versus spirit baptism.[40]

Luke offers much more as a mode of inspiration that unites the quintessence of ecstasy with intellectual acuity. A combination of ecstasy and restraint is apparent in the narrative of Pentecost, which exhibits both the accoutrements of ecstasy – fire, filling, and apparent drunkenness – and the compulsion of comprehensibility, when Jesus' followers speak the praiseworthy acts of God. "Praiseworthy acts" is a shorthand expression used in both the Psalms and the Dead Sea Scrolls for God's powerful acts in Israel's history. Ecstasy is, then, directly associated with comprehensible speech at Pentecost.[41]

A similar scenario characterizes the third instance of speaking in (other) tongues, in which Luke's readers meet a band of "disciples" who had not heard of the holy spirit (19:1-7). When Paul laid his hands upon them, "the holy spirit came upon them, and they spoke in tongues and prophesied." Prophesying in Acts, like praise, is comprehensible.[42]

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[40] Levison, "Recommendations for the Future of Pneumatology," 79-93.

[41] Levison, "Recommendations for the Future of Pneumatology," 79-93.

[42] Levison, "Recommendations for the Future of Pneumatology," 79-93.

Soteriology

The common Hebrew words for salvation derive from a root word meaning width, spaciousness, freedom from constraint, and deliverance. Literally, these words cover salvation from any danger, distress, enemies from bondage in Egypt, exile in Babylon, adversaries, defeat, or depression.[43]Metaphorically, salvation speaks to deliverance from social decay and from want. It also has an application and meaning of moral and personal welfare.

Soteria therefore gathered a rich connotation from the LXX to carry to the New Testament There too, it means deliverance and preservation from any danger.[44] The root words here, however, add the notion of wholeness, soundness and health, giving "salvation" a medical connotation: salvation from affliction, disease, demon possession, or death.[45] Sometimes this meaning is literal in cases such as peace, joy, praise, and faith. These elements are so interwoven with healing as to give "saved" a religious significance also. Jesus' self-description as "physician" and the illustrative value of the healing miracles in defining his mission show how readily physical and spiritual healing unite in "salvation." (Luke 4:18-19).[46]

The things that we are saved from include sin and death, guilt and estrangement, ignorance of truth, bondage to habit and vice, fear of demons, of death, of life, of God, of hell, despair of self, alienation from others, pressures of the world and a meaningless

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[43] Elwell, *Evangelical Dictionary of Theology*, 1049-1050.

[44] Elwell, *Evangelical Dictionary of Theology*, 1049-1050.

[45] Elwell, *Evangelical Dictionary of Theology*, 1049-1050.

[46] Elwell, *Evangelical Dictionary of Theology*, 1049-1050.

life.[47] It must be noted that salvation is past, present and future. That is, salvation includes that which is given freely and finally by God's grace.

> Forgiveness -- called in one epistle justification; friendship or reconciliation; atonement, sonship, and new birth; that which is continually imparted (sanctification -- growing emancipation from all evil, growing enrichment in all good -- the enjoyment of eternal life, experience of the Spirit's power, liberty, joy, advancing maturity in conformity of Christ; and that still to be attained redemption of the body, perfect Christlikeness, final glory.[48]

The disposition of the soul is central because it is that abiding reality from which derive all the expressions of the Christian life such as faith and sanctification. Grace transforms the disposition of the soul.[49] Since the disposition is the soul's fundamental ontological reality, its transformation is the essence of redemption. However, (Jonathan) Edwards' dispositional soteriology needs to be understood in the trinitarian framework of the self-communication of God.[50] Edwards taught that a person's act of faith in Christ derives from the presence of the Spirit as divine love. The Spirit inflames in the soul love for God that issues forth in faith in Christ.[51]

"God creates the soul to receive the bestowal of the Spirit and manifest the dispositional transformation in terms of knowledge and love of God. The Spirit's presence as grace leads to the transformation of the human soul's fundamental disposition." [52]

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[47] Elwell, *Evangelical Dictionary of Theology,* 1049-1050.

[48] Elwell, *Evangelical Dictionary of Theology,* 1049-1050.

[49] Jonathan Edwards, *Pneumatological Concept of Grace and Dispositional Soteriology* (Princeton, NJ: Princeton University Press, 2005), 324-39, accessed April 4, 2018, books.google.com.

[50] Edwards, *Pneumatological Concept of Grace and Dispositional Soteriology*, 324-339.

[51] Edwards, *Pneumatological Concept of Grace and Dispositional Soteriology*, 324-339.

[52] Edwards, *Pneumatological Concept of Grace and Dispositional Soteriology*, 324-339.

Mark Davis, in his work "Paul's Soteriology and Wonder," propose that Paul deliberately moves to poetic language at the close of the arguments because at the core of his soteriology is a deeply rooted sense of wonder.[53] As such, Paul's theological convictions have a sense of both certainty and humility. The certainty derives, at least in part, from Paul's own experience, his conversion from being a persecutor of the church into being an apostle to the Gentiles.[54]

> At strategic moments in his very didactic letter to the church in Rome, Paul moves to poetic language and displays a sense of wonder at the heart of his doctrine of salvation. Davis goes on to say, my point is that when Paul tries to communicate the mystery that, in Christ, God is fulfilling the covenant to both Jew and Gentile, Paul is pointing to a grace which lies beyond both comprehension and language. He elaborates that question with a litany of realistic hardships that the Christian community might face: distress, persecution, famine, nakedness, peril, even the sword. Paul uses the language of superabundance to answer, 'No, in all these things we are more than conquerors through him who loved us.'[55]

When encountering test cases of "otherness" for the Christian church, the Apostle Paul displays both certainty and wonder as he subordinates all human sinfulness and difference to the overwhelming glory of God's grace.[56]

Doug Ottati encouraged the Christian church to follow Paul's example in this regard. Says Ottati, "By beginning with this disposition of humility regarding human capacity, the gospel of Jesus Christ, the church can still speak with certainty, but not necessarily with arrogance.[57] The church can still maintain absolute conviction regarding

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[53] D. Mark Davis, "The Centrality of Wonder in Paul's Soteriology," *Interpretation: A Journal of Bible and Theology* 60, no 4. (October 2006): 404-417.

[54] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

[55] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

[56] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

[57] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

the gospel of grace and love without sacrificing that grace and love toward otherness.[58] What Paul's encounter with the otherness of his day demonstrates is a kind of inclusivity of others that is not grounded in a lack of conviction, but a humble certainty that nothing in all of creation, nor any other kind of creation, will be able to separate us from the love of God in Christ Jesus our Lord.[59]

Ecclesiology

Church Discipline

As an ecclesiastical function, discipline is mandated by the Great Commission's "Go and make disciples." A disciple is one who voluntarily places himself under the discipline of a master, meaning for the Christian believer learning to "do all that I have commanded you," and meaning for the church the schooling of would be disciples in doing the Lord's revealed will.[60] The universal form of discipline, then (though not always so perceived), is the preaching of the Word of God.

Jo Ann Deasey writes in 2009, "I spent several months interviewing and meeting in focus groups with young women in a white suburban evangelical congregation in the Midwest that was open to women serving in ministry and as senior pastors."[61] Deasey

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[58] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

[59] Davis, "The Centrality of Wonder in Paul's Soteriology," 404-417.

[60] Elwell, *Evangelical Dictionary of Theology,* 258.

[61] Jo Ann Deasy, "Father Images and Women Pastors: How Our Implicit Ecclesiologies Function," in *Doing Theologies for the Church: Essays in Honor of Klyne Snodgrass*, editor Rebekah A Eklund and John E. Phelan (New York, NY: Covenant Press, 2014), (Eugene, OR: Wipf & Stock, 2016), 143-156, www.books.google.com.

goes on to say that her goal was to better understand how these women were formed by this congregation, especially in regard to their understanding of pastoral ministry and gender roles, both in the church and the family.[62] Deasy writes, "my hope was to gain some tools to help congregations who want to support women and advocate for women pastors."[63] Deasy asserts further, instead, what she found was a group of women struggling with their identity as women, as ministers, and as children of God. What was it about evangelical congregations that left so many women struggling in these areas? Our identities, including our pastoral identities, are shaped by so many factors: our families, our social class, our ethnicity, our regional and national cultures, our gifts and abilities, our experiences, our religions, and our communities of worship.[64].

Deasy goes on to indicate that more conservative evangelicals have often claimed that their discourses regarding gender and pastoral identity are shaped solely by the bible.[65] Many have concluded that this is the result of the church allowing the culture to shape their understanding of gender more than the bible. Deasy writes, "I would argue, though, that perhaps even more significant is the way evangelicals have allowed the culture to shape their understanding of pastoral identity."[66] The lack of a clear ecclesiology of the pastoral role contributes significantly to the struggle women have developing a pastoral identity in evangelical congregations.

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[62] Deasy, "Father Images and Women Pastors," 143-156.

[63] Deasy, "Father Images and Women Pastors," 143-156.

[64] Deasy, "Father Images and Women Pastors," 143-156.

[65] Deasy, "Father Images and Women Pastors," 143-156.

[66] Deasy, "Father Images and Women Pastors," 143-156.

Deasy posits, while it seems that a broad understanding of ministry and of the pastoral role would be empowering to the women, both as Christians living out their faith and as those who might consider pastoral ministry, many of the women admitted to being intimidated by the word "minister," even in a general sense, and to being fearful of speaking in public or having to articulate their faith.[67] When they attempt to lead or care in stereotypically male ways, they are often criticized for acting too masculine and failing to embrace their own gender.[68]Yet, as these women reported, when women do use stereotypically feminine strengths, relational and nurturing skills, those very acts are often devalued as "mothering" rather than providing pastoral care. This same devaluing occurs throughout our society in relationship to various roles performed by men and women.[69] Deasy writes,

> Women I interviewed were attempting to negotiate the various messages they were receiving about gender roles and pastoral ministry from the church and the culture around them. At times their negotiated understandings equipped and empowered them.[70].

These women were receiving mixed messages from the world around them regarding their own gifts and potential as well as the roles of mother and pastor. This left them often ambivalent about their own strengths and about the possibility of serving in ministry.[71]

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[67] Deasy, "Father Images and Women Pastors," 143-156.

[68] Deasy, "Father Images and Women Pastors," 143-156.

[69] Deasy, "Father Images and Women Pastors," 143-156.

[70] Deasy, "Father Images and Women Pastors," 143-156.

[71] Deasy, "Father Images and Women Pastors," 143-156.

Barry Hankins, writing about the history of American evangelicals, says: "Evangelicals are deeply divided on the issue of gender and are in the midst of a serious debate over proper roles for men and women in the family, in the churches, and in society. Moreover, this division has always existed."[72] Jonathan Edwards, a significant leader during the first Great Awakening of the early 1700's, was publicly against women preaching. John Wesley, co-founder of the Methodist movement, encouraged women to organize the class gatherings, teach and exhort others, but warned them not to overstep their bounds or to speak with authority.[73] Wesley felt that women should remain silent unless under "an extraordinary impulse of the Holy Spirit." Several of these women, such as former slave Amanda Berry Smith, Catherine Booth, and Phoebe Palmer, eventually left the movement to start their own. And Palmer was one of the primary leaders of the Holiness movement.[74] Though told that women should be silent, these women also heard that the Holy Spirit could equip and empower them to share their faith in extraordinary ways. Although they heard conflicting messages, these women negotiated these conflicts by either leaving the Methodist movement or exercising their gifts outside the framework of formal authority.[75]

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[72] Deasy, "Father Images and Women Pastors," 143-156.

[73] Deasy, "Father Images and Women Pastors," 143-156.

[74] Deasy, "Father Images and Women Pastors," 143-156.

[75] Deasy, "Father Images and Women Pastors," 143-156.

Practical Theology

Bonnie J. Miller-McLemore writes, in "Practicing What We Preach Practical Theology: Mediating Preaching and Practice Examination," about the subject of women in ministry and points out how sacrificial love reveals how much Christian theology emerges out of and remains embedded within the dynamics of common life, especially family and worship life.[76]

Many people describe practical theology as a science of action.[77] McLemore goes on to express that the desire to understand the disconnection between word and deed lies at its heart.[78]

> If there is a common theme that works its way through my own work as a practical theologian on a number of issues—adulthood, care, work, women, children, family, health, illness, dying and the nature of pastoral theology itself—it is a curiosity about the slippage between what we say and what we do and a desire to help Christian theology address it.[79]

McLemore insists that "each of the English idioms with which I began—practice what you preach; do as I say, not as I do; easier said than done; walk the talk—is a colloquial abbreviation for the complicated reality of living out convictions."[80]

Wilhelm Grab raises the question, "What is the purpose of Practical Theology?"[81] He goes on to answer the question:

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[76] Bonnie J. Miller-McLemore, "Practicing What We Preach: The Case of Women in Ministry," *Practical Theology* 2, no. 1 (2009): 22-31.

[77] McLemore, "Practicing What We Preach: The Case of Women in Ministry," 22-31.

[78] McLemore, "Practicing What We Preach: The Case of Women in Ministry," 22-31.

[79] McLemore, "Practicing What We Preach: The Case of Women in Ministry," 22-31.

[80] McLemore, "Practicing What We Preach: The Case of Women in Ministry," 22-31.

[81] Wilhelm Grab, "Practical Theology as a Theory of Lived Religion Conceptualizing Church Leadership," *International Journal of Practical Theology* 18, no. 1 (2014): 102-112.

> The purpose of PT is to facilitate organization and leadership within the Christian church and its congregations and communities. Put another way, PT is the conceptualization of professional religious communication. In doing so, professional religious communicators think about the ideal conditions under which their communication will be successful.[82]

They reflect on methods of the professional communicative praxis, concepts of leadership, preaching, worship, pastoral care and counseling, religious education and so on. The challenge of church leadership today consists in the processes of constant transformation in which the church finds itself.[83]

Shelley Rambo asserts that one of the distinctive marks of trauma is that a person feels continually threatened but is, in many cases, unable to identify the origin of that threat.[84] The invasion of all that the survivor knows to be true and safe in the world is not simply a one-time event but is, instead, experienced as an ongoing and imminent threat.[85] In flashbacks, the past invades the present and the veteran relives the terror and manifesting symptoms of the original experience, which, significantly, was not fully known or integrated at the time of its occurrence.[86] Rambo goes on to express that these symptoms and experiences -- labeled PTSD -- were soon linked to symptoms and experiences of sexual abuse survivors. Bessel Van der Kolk says, "Talk therapy by itself is not enough for survivors of trauma."[87] They must first be helped to re-establish their

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[82] Grab, "Practical Theology as a Theory," 102-112..

[83] Grab, "Practical Theology as a Theory," 102-112.

[84] Shelley Rambo, "Trauma and Faith: reading the narrative of the hemorrhaging woman," *International Journal of Practical Theology* 13, no. 2 (2009): 233-257.

[85] Rambo, "Trauma and Faith," 1-2.

[86] Rambo, "Trauma and Faith," 20-42.

[87] Rambo, "Trauma and Faith," 20-42.

sense of bodily safety in the world. Treatment, he claimed, needs to integrate the senses and actions, not just the mind. The release of traumatic memories will take place, primarily, through bodily-engaged therapies, such as art, yoga, theater, and dance.[88] Practical theologians could provide, in their queries of embodied practices, a new form of discourse, akin to truth, whom the world cannot receive, because it neither sees him nor knows him. Rambo continues,

> You know him, because he abides with you, and he will be in you.' This is the Johannine reference to the paraclete-spirit. 'He will be in you' is translated as the paraclete will reside (Greek: *meno*) in you. See Mark D. Jordan, 'Telling Truths in Church.[89]

The authors of this chapter emphasize that trauma is a crisis of meaning and, therefore, religion plays a critical role in helping survivors make sense of their experiences in the aftermath of trauma.[90]

There is a sense that one can never get beyond death; instead, the "on" refers to the continual presence of death in life. This is not a literal death, but a way of speaking about the radical breakdown of one's known world that can be likened to an experience of death.[91] The encounter between Jesus and the hemorrhaging woman rewrites the question of faith in this way: Are we able to witness life at points when it is unrecognizable as such? Judith Herman also attests to the spiritual effects of trauma. She goes on to imply, traumatic events, once again, shatter the sense of connection between

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[88] Rambo, "Trauma and Faith," 15-42.

[89] Rambo, "Trauma and Faith," 15-42.

[90] Rambo, "Trauma and Faith," 15-42.

[91] Rambo, "Trauma and Faith," 15-42.

individual and community, creating a crisis of faith.[92] This discourse, which privileges reason and totalizing explanations, seems to "miss" (or dismiss) the fractured landscape of trauma and fails to offer wisdom that can satisfy or cure.

> The author of Mark narrates three consecutive healing stories in Chapter 5. The first is the healing of the demoniac, whose spirits Jesus exorcises and inflicts on a herd of swine (5:1-20). The second is the healing of Jairus' pre-adolescent daughter (5:21-24, 35-43), which is interrupted by the third story - the healing of the hemorrhaging woman (5:25-34.[93]
>
> The woman presents herself to Jesus, however, and he speaks to her the stunning words, 'Daughter, your faith has made you well; go in peace and be healed of your disease.' In the meantime, the twelve-year old girl dies, and Jesus arrives late on the scene.[94]

Rambo points out that Jesus gives her more than she expects, not just forgiveness but praise for her initiative.[95] Instead of her posture before Jesus communicating guilt and shame, the reference to "fear and trembling," can equally evoke an experience of divine presence, a theophany, as evidenced in Hebrew scriptures.

> Jesus, in his role as witness, marks an unclear and often undetected movement in the healing process. It is the place where the deepest groanings of the human spirit and the groanings of the divine Spirit meet and are acknowledged in Jesus' witness.[96]

Jesus sends the woman "into peace," which recognizes that her healing is not yet complete. Jesus witnesses the persistence of divine power at the point where it meets the

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[92] Rambo, "Trauma and Faith," 15-42.

[93] Rambo, "Trauma and Faith," 15-42.

[94] Rambo. "Trauma and Faith," 15-42.

[95] Rambo, "Trauma and Faith," 15-42.

[96] Rambo, "Trauma and Faith," 15-42.

broken but persistent human spirit. In his testimony, he also points to the ongoing necessity of witness to the depths of what cannot be known or brought into speech.[97]

Life emerges from death, but the nature of that life will not be the same as it was before. Life has been -and will be - radically altered, and the mark of death is always present, always threatening.[98] The mixture of the two is very real. Susan Brison represents the reconstituted relationship between death and life in trauma: "Perhaps I'm not really here, I thought, perhaps I did die in that ravine."[99] A survivor of sexual assault, Susan Brison testifies to the fact that life is not a triumph on the other side of the "deaths" that human beings experience.[100] If and how life persists is the constant question that survivors face. Faith, in this sense, is not a matter of the individual and her movement towards God; it is a matter of those gathered around and their ability to witness suffering that often remains unacknowledged and untended.[101] On the part of the community, faith requires ongoing and embodied practices of testifying to the often inarticulable depths of human existence, whether experiences of ecstatic joy or excruciating suffering. Because trauma is physical, trauma healing also requires some degree of physicality.[102] The physicality of trauma healing raises significant practical theological questions. To what extent do religious communities conceive of and practice faith with attention to their communal bodily life and the healing potential of that communal embodiment? How

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[97] Rambo, "Trauma and Faith," 15-42.

[98] Rambo. "Trauma and Faith," 15-42.

[99] Rambo, "Trauma and Faith," 15-42.

[100] Rambo, "Trauma and Faith," 15-42.

[101] Rambo. "Trauma and Faith," 15-42.

[102] Rambo, "Trauma and Faith," 15-42.

might religious communities engage people's bodies as witnesses to the depth of what cannot be spoken or contained in human experience?[103]

As practical theologians rethink theological responses to bodily practices, from bodily harm to healing, it will be important to revisit and reclaim the healing stories in the gospel texts not for a kind of object lesson about faith but for the ways in which they make faith inextricable from bodily realities. Are we are able to bear witness to life in its extremities?[104] This essay offers a theological analysis of trauma, recognizing the difficult questions posed by trauma, which indwells a person's or community's body long after the first traumatizing event (s) has passed.[105] What remains after one experiences a profound death that erases one's sense of self and also what one knew to be true of the world and one's faith in that truth?[106]

Conclusion

The Brave Diamond Warriors Project was designed originally and authentically to delve into the intrinsic details regarding the atrocities that our women veterans have encountered, endured and experienced while serving in the United States Armed Services. The theological themes and issues addressed in this research demonstrate considerable relevance to this subject and project. Given the diverse scholarly responses

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[103] Rambo, "Trauma and Faith," 15-42.

[104] Rambo, "Trauma and Faith," 15-42.

[105] Rambo. "Trauma and Faith," 15-42.

[106] Rambo, "Trauma and Faith," 15-42.

in the literature presented, much of the information appeared to attest to the multiple issues experienced by many women veterans, both past, present and current.

Finally, each of these theological perspectives wholehearted support and address and attest to several of the painful issues shared by women veterans – past, present and current – such as moral injury, lack of recognition, gender biases, no voice, low-self - esteem, emotional and physical abuse, spiritual deprivation, trauma, abandonment, homelessness, suicidal ideations, substance abuse, addictions, lack of recognition, unforgiveness, blame, shame, guilt, Post Traumatic Stress Disorder (PTSD), Military Sexual Trauma (MST), healing, deliverance, restoration to the relationship of faith, and trust in God. New birth, renewed mind, and regenerative soul repair is the work that addresses moral injury and its eradication.

CHAPTER FIVE

THEORETICAL FOUNDATION

This doctoral thesis is entitled “Brave Diamond Warriors: Veteran Women Addressing and Overcoming Moral Injury.” The ministry context in which this project will unfold is through a non-profit para-church ministry called the Brave Diamond Warriors. The geographical context for this is the greater eastern New York area. Many women veterans are suffering from a condition similar to, but distinct from, Post-Traumatic Stress Disorder (PTSD). Moral Injury, the ethical transgressions of war, have left many of these veteran service members traumatized.

I will address the following in this chapter: What is moral injury? What are morals? What is PTSD? What is the difference between moral injury and PTSD? Why is it important to understand the differences between moral injury and PTSD? What are the differences between PTSD and moral injury? Name some major trajectories of moral injury: (a) rituals and symbolic practices, traditional and ancient societies; (b) enrobes to provide models for contemporary post-war practices; (c) and samples of current research. This unit will highlight some of the elements of the disciplines of social science in the realm of ethics (Christian), social work (moral injury), psychology/contemporary (moral injury), trauma, spiritual/religious perspectives, and moral injury. It will also address moral suffering. What is it about it that is it new? Why haven’t we heard about it before? What are the current healing modalities prevalent to addressing women and the inner

wounded needs of those suffering from moral injury? I will use diverse resources such as journals, abstracts, books, etc. to identify scholarly current articles in reference to moral injury as a multifaceted theoretical approach.

In light of the fact that the literature of moral injury regarding women veterans is sparse, I will therefore draw upon somatic events that are similar as they relate to non-veteran women such as sexual and gender harassment, forceful inappropriate touch, grabbing, feeling, sexual assault, sexual statements and behaviors, obscene jokes, or humor, inappropriate and offensive sexual advances, sexual bribery, either subtle or overt, power and control, discrimination of race, creed, sex or gender and domestic violence. I will review and reflect upon some resources that are currently being utilized as treatment modalities for non-veteran women in corporate 500 companies, as well as the private and public sectors, regarding sexual harassment. Perhaps they may be conducive to military women's trauma and can thus be applied as an intervention and healing modality for women veterans as well. This will be observing the somatic similarities of both military women and non-military women as it relates to sexual harassment in the workplace and moral injury.

Moral Injury

The first contemporary usage of the term "moral injury" was provided by the psychiatrist Johnathan Shay in his book *Odysseus in America: Combat trauma and the trials of homecoming*. Shay defined moral injury as when "there has been a betrayal of

what is right by someone who holds legitimate authority in a high stakes situation."[1] It is important to note that Shay's definition emphasizes failure of "legitimate authority" (i.e. those in leadership or command), not the failure of the individual who may or may not have acted in any particular moral or immoral way.[2] Lindsay Carey writes, "Moral injury originates in an individual when a person perpetuates, fails to prevent, or bears witness to a serious act that transgresses deeply held moral beliefs and expectations which leads to inner conflict because the experience is at odds with their personal core ethical and moral beliefs.[3] Rita Nakashima Brock and Gabriella Lettini assert moral injury results when soldiers violate their core moral beliefs, and in evaluating their behavior negatively, they feel they no longer live in a reliable, meaningful world and can no longer be regarded as decent human beings.[4]

Moral Injury (MI) has been variously described by scholars and researchers in the disciplines of social science as well as medicine.

> Moral Injury includes perpetuating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs (Litz, et. Al. 2009) and experiencing a deep sense of transgression including feelings of shame, grief, meaninglessness, and remorse from having violated core moral beliefs (Brock and Letinni 2012). Individuals with this syndrome also struggle with their religious

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[1] Timothy J. Hodgson and Lindsay B. Carey, "Moral Injury and Definition Clarity: Betrayal, Spirituality and the Role of Chaplains," *Journal of Religion and Health* 56, no 4 (August 2017): 1212-1228.

[2] Hodgson and Carey, "Moral Injury and Definition Clarity," 1213.

[3] Lindsay B. Carey, Timothy J. Hodgson, Lillian Krikheli, Rachel Y. Soh, Annie-Rose Armour, Taranjeet K. Singh, Cassandra G. Implombato, "Moral Injury, Spiritual Care and the Role of Chaplains: An Exploratory Scoping Review of Literature and Resources," *Journal of Religion and Health* 55, no. 4 (August 2016): 1212-1245.

[4] Gabriella Lettini and Rita Nakashima Brock, *Soul Repair:Recovering from Moral Injury after War* (Boston, MA: Boston Beacon Press, 2012), xv.

> faith and values, and some may conclude that they live in an immoral world or that they are immoral, unredeemable, and un-repairable.[5]

Women veterans and non-veterans fall in this category. Men too may be victims of moral injury but nowhere near in proportion to women.

What are Morals?

Brett Litz concedes that the majority of individuals have a strong moral code that they use to effectively navigate through their lives.[6] Morals are defined as "the personal and shared familial, cultural, societal, and legal rules for social behavior, either tacit or explicit."[7] Morals are fundamental assumptions about how things should work and how one should behave in the world. Litz explains further, for example, the implicit belief that the world is benevolent stems from the expectation that others will behave in a moral and just manner. Another tacit assumption is that people get what they deserve; thus, if someone does not act within the accepted moral code, a punishment should ensue.[8] Litz goes on to assert that

> morality has been studied in the context of human development (e.g. Kohlberg, 1981), group processes, such as altruism and prosocial behavior (e.g. Eisenberg & Miller. 1987), and ethics (Miller, 2003).[9]

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[5] Harold G. Koenig, Donna Ames, Nagy A. Youssef, John P. Oliver, Fred Volk, Ellen J. Teng, Kerry Haynes, Zachary D. Erickson, Irina Arnold, Keisha O'Garo, and Michelle Pearce, "The Moral Injury Symptom Scale-Military Version," *Journal of Religion and Health* 57, no. 1 (February 2018): 249-265.

[6] Brett Litz, Nathan Stein, Eileen Delaney, Leslie Lebowitz, William P. Nash, Caroline Silva, and Shira Maguen, "Moral injury and moral repair in war veterans: a preliminary model and intervention strategy," *Clinical Psychology Review* (December 2009): 695-706.

[7] Litz, et al, "Moral injury and moral repair in war veterans," 695-706.

[8] Litz, et al, "Moral injury and moral repair in war veterans," 695-706.

[9] Litz, et al, "Moral injury and moral repair in war veterans," 699.

From an evolutionary psychology perspective, moral behaviors are functional because certain primitive drives and instincts (e.g., aggression) may be destructive to the group and the culture. This process was well articulated by Freud (1930/2005) in *Civilization as Its Discontents*.[10]

Post-Traumatic Stress Disorder (PTSD)

William Gipson writes on the subject of Post-Traumatic Stress Disorder. PTSD, he asserts, can occur after you have been through a traumatic event.[11] A traumatic event is something terrible and scary that you see, hear about, or that happens to you, like combat exposure, child sexual abuse or physical abuse, terrorist attack, sexual or physical assault, serious accidents like a car wreck, natural disasters like a fire, tornado, hurricane, flood or earthquake.[12] During a traumatic event, you think that your life or others' lives are in danger. You may feel afraid or feel that you have no control over what is happening around you. While the VA is just beginning to address moral injury in veterans, there is currently little to no attention to this among non-veterans.[13] Gipson states that there are four groups of PTSD symptoms: (1) reliving the event, such as nightmares and/or flashbacks; (2) Avoiding the event, including talking about it, thinking about it, people who remind you of it, or situations that remind you of the event; (3) Negative changes in beliefs and feelings such as fear, guilt, or shame, as well as losing

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[10] Litz, et al, "Moral injury and moral repair in war veterans," 699.

[11] William C. Gibson, National Center for PTSD, "PTSD and Moral Injury: Similarities and Differences," Canandaigua VAMC, William.Gipson2@VA.GOV. accessed 3-20-18.

[12] Gipson, "PTSD and Moral Injury: Similarities and Differences," 1-2.

[13] Gipson, "PTSD and Moral Injury: Similarities and Differences," 1-2.

interest in activities you used to enjoy; (4) Feeling keyed up which you may experience as feeling jittery, always alert and on the lookout for danger, trouble concentrating or sleeping.[14] I will explain the difference between moral injury and PTSD.

What is the difference between Moral Injury and PTSD?

The fundamental distinction between moral injury and PTSD is in the core emotion: moral injury is based in shame and guilt whereas PTSD is rooted in an overwhelming experience of fear.[15] Litz further distinguishes moral injury from PTSD noting that "anguish, guilt, and shame are signs of an intact conscience and that the existence of moral injury indicates healthy 'expectations' about 'goodness, humanity and justice."[16] Rita Nakashima-Brock and Gabriella Lettini contend that veterans with moral injury have souls in anguish, not a psychological disorder." [17] I will share the importance of distinguishing between moral injury and PTSD.

Why is it important to understand the differences between Moral Injury and PTSD?

Examining moral injury is important because, though it intersects with PTSD, there are significant differences between the two; they have different causes, different manifestations, and as such they should be treated differently by those administering

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[14] Gipson, "PTSD and Moral Injury: Similarities and Differences," 1-2.

[15] Chris J. Antal and Kathy Winnings, "Moral Injury, Soul Repair, and Creating A Place For Grace," *The Religious Education Association* 110, no. 4 (July-September 2015): https://doi.org/10.1080/0034.4087.2015.1063962.

[16] Antal and Winnings, "Moral Injury, Soul Repair, and Creating A Place For Grace," 384.

[17] Antal and Winnings, "Moral Injury, Soul Repair, and Creating A Place For Grace," 384.

post-conflict veteran care.[18] If moral injury is understood as a psychological condition that is separate from PTSD, then treatments can be designed that better address its unique components. If moral injury is examined as a concept that is independent of PTSD, then our understanding of invisible war wounds will increase, which could potentially lead to the development of more effective treatment solutions.[19]. Effective problem solving is difficult when the issue is not fully understood, and moral injury is an issue that is worth understanding because it is becoming clear that when left untreated, these invisible war wounds can be damaging, and sometimes even lethal.[20]

What are the differences between Moral Injury and PTSD?

Distinguishing between the differences between moral injury and PTSD is very important. Morgan Sullivan writes,

> There is a new concept, moral injury, which has the potential to expand our understanding of invisible war wounds (Litz et al. 2009); Maguen and Litz 2012). Though it has theoretical intersections with PTSD, the two should not be conflated: moral injury is a significantly different concept, and it concerns a significantly different issue.[21]

In 2009, Brett Litz et al. identified moral injury as distinct from PTSD, defining a morally injurious experience as,

> Perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply held moral beliefs and expectations (Litz et al. 2009, 700). Like PTSD, moral injury can have long lasting, far-reaching effects on the mental health of servicemen who suffer from it.[22]

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[18] Morgan Sullivan, "Sickness of the Heart: Moral Injury in Veterans of the Iraq War," University of Colorado Boulder, Undergraduate Honors Theses (2013), accessed March 25, 2018, https:// scholar. colorado.edu/honr_theses/496.

[19] Sullivan, "Sickness of the Heart."

[20] Sullivan, "Sickness of the Heart."

[21] Sullivan, "Sickness of the Heart."

[22] Sullivan, "Sickness of the Heart."

Though the ultimate effects of PTSD and moral injury can be somewhat similar, the most noteworthy discrepancy between the two is how they are caused. Litz et al. argue that, "moral injury requires an act of transgression that severely and abruptly contradicts an individual's personal or shared expectation about the rules or the code of conduct."[23] Put more simply, moral injury is caused by an event that violates an individual's moral code. This is a departure from prevailing theories of PTSD in that most researchers agree that it is a fear-based learning reaction, which occurs in response to a traumatic event.[24] Moral injury is a new concept with a limited academic foundation; however, researchers conclude that moral injury evolves, not from experiencing a life-threatening or otherwise traumatic event, but rather from perpetrating or observing actions that transgress deeply held moral beliefs.[25]

Major Trajectories of Moral Injury

Rituals and Symbolic Practices

Walter Glannon addresses what distinguishes persons from other animals is our capacity for practical and theoretical reasoning and for rational and moral agency. It is because of these capacities that we can be morally responsible for our actions and omissions.[26] Being responsible and being held responsible by others also entails having

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[23] Sullivan, "Sickness of the Heart."

[24] Sullivan, "Sickness of the Heart."

[25] Sullivan, "Sickness of the Heart."

[26] Walter Glannon, "Responsibility and Control: Fischer's and Ravizza's Theory of Moral Responsibility," *Law and Philosophy* 18, no. 2 (March 1999): 187-213, accessed March 24, 2018, DOI: https://doi.org/10.1023/A:1006102502763.

the capacity for self-directed reactive attitudes like shame and pride, as well as being an appropriate object of other-directed reactive attitudes like praise, blame, gratitude.[27] Linda Radzik goes on to ask: can wrongs be righted? Can we make up for misdeeds, or does the impossibility of changing the past mean that we remain permanently guilty? While atonement is traditionally considered a theological topic, making amends uses the resources of secular moral philosophy to explore the possibility of correcting the wrongs we do to one another.[28] Radzik writes,

> Making amends defends a theory of atonement that emphasizes the rebuilding of respect and trust among victims, communities, and wrongdoers. The ideal of reconciliation enables us to explain the value of repentance without restricting our interest to the wrongdoer's character, to account for the power of reparations without placing a dollar value on dignity, to justify the suffering of guilt, without falling into a simplistic endorsement of retribution, and to insist on the moral responsibility of wrongdoing groups without treating their members unfairly.[29]

Margaret Urban Walker speaks to how moral repair examines the ethics and moral psychology of responses for wrongdoing, explaining the emotional bonds and normative expectations that keep human beings responsive to moral standards and responsible to each other.[30] Walker uses realistic examples of both personal betrayal and political violence to analyze how moral bonds are damaged by serious wrongs and what must be done to repair the damage.[31] Walker goes on to say that the focus must be on

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[27] Glannon, "Responsibility and Control: Fischer's and Ravizza's Theory of Moral Responsibility," 187-213.

[28] Linda Radzik, *Making amends: Atonement in morality, law and politics* (Oxford: Oxford University Press, 2009), 1, accessed March 24, 2018, scholar.google.com.

[29] Radzik, *Making amends*, 1.

[30] Margaret Urban Walker, *Moral Repair: Reconstructing Moral Relations after Wrongdoing* (Cambridge: Cambridge University Press, 2006), 1, accessed March 24, 2018, scholar.google.com.

[31] Walker, *Moral Repair*, 1.

victims of wrong, their right to validation, and their sense of justice. Moral repair joins a multidisciplinary literature concerned with transitional and restorative justice, reparations, and restoring individual's dignity and mutual trust in the wake of serious wrongs.[32]

Rituals from Traditional and Ancient Societies

Vytautas Kavolis writes, "the most comprehensive concept for analyzing major sociocultural alternatives that have actually existed in particular spheres of social life is the sphere-of-life culture."[33] A moral culture is a particular constellation of ideas and feelings pertaining to the basic responsibilities and limitations of human beings. Moral logics are guidelines for acting with regard to the right-wrong distinction: deriving obligations, justifying claims,and making decisions in cases where right and wrong are not clear. Kavolis goes on to say, "the basic structures of several kinds of 'traditional modern' moral cultures and moral logics (primarily Chinese, Indian, and Western), are analyzed."[34]Jean Porter writes,

> during the course of the last century, the field of Christian ethics has been characterized by a bewildering profusion of approaches, methodologies, and concerns. It is given form by a recurrence of certain key motifs, which serve as touchstones for the development of specific theories. These recurrent themes set trajectories of reflection which provide the Christian moral tradition with much of its coherence.[35]

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[32] Walker, *Moral Repair,* 1.

[33] Vytautas Kavolis, "Moral Cultures and Moral Logics," *Sociological Analysis* 38, no. 4 (Winter 1977): 331-344, accessed March 23, 2018, academic.oup.com.

[34] Kvolis, "Moral Cultures and Moral Logics," 331-344.

[35] Jean Porter, "Trajectories in Christian Ethics," in *The Blackwell Companion to Religious Ethics*, ed. William Schweiker, 227-236, (2005), accessed March 24, 2018, books.google.com.

TC Kline asserts, for the study of ritual, few sources are as rich as the writings of Confucian philosophers. From the beginning of the tradition, Kongzi Confucius describes the good human life in terms of ritual practice. He focuses upon the ways in which ritual participation enables us to become fully human.[36] These discussions of ritual and its significance to the good human first became fully developed by Xunzi in the fourth century BCE. Xunzi was the last of the great Confucian philosophers in early China.[37] His writings reveal a thorough grasp of the other philosophical schools of the time-- among them are Mohists and Daoists -- as well as the competing views within his own tradition. Because of its inherent richness and power, his understanding of ritual participation and its role in moral cultivation has an enduring, profound, and pervasive influence on later Confucian teachings.[38] Xunzi's understanding of ritual has much to offer to contemporary discussion of ritual practice and its connection to ethics, not least in terms of the process of moral development. Xunzi makes explicit the connection between ideals of the good human life and the path toward living a good human life.[39]

Pauline Shanks Kaurin asserts that even a casual viewer of the recent Burns and Novack film, *The Vietnam War,* comes away with an understanding of the central theme of moral injury and the difficulty of the moral impacts of war on the individuals who

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[36] T C Kline, III, "Moral Cultivation through ritual participation: Xunzi's philosophy of ritual," *in Thinking through Rituals: Philosophical Perspectives* (2004): 177 -194, accessed March 24, 2018, booksgoogle.com.

[37] Kline III, "Moral Cultivation through ritual participation."

[38] Kline III, "Moral Cultivation through ritual participation."

[39] Kline III, "Moral Cultivation through ritual participation."

fought and the society that sent them.[40] Recent discussions on the topic come from a wide range of perspectives, expertise, and areas of concern. Kauring goes on to say, "missing from these discussions, however, is a certain precision about the various aspects of moral impact in war."[41] Accordingly, this piece addresses four ideas related to morality and ethics in warfare and makes some distinctions between them: (1) moral perfectionism; (2) moral luck; (3) moral uncertainty; and (4) moral injury. These distinctions, with a difference, will be critical in the quest to understand and ultimately better educate, train and prepare both military members and civilians to engage the moral implications and impacts of war.[42]

Voices from Therapeutic Practitioners

There are some individuals whose work speaks to recent and relevant trends conducive to, and that also reflects, the premise of this project thesis such as; theologians, chaplains, pastors, clergy, and the Veterans Administration, etc. What follows is the work of those that have initiated and implemented innovative, interceptive models and therapeutic cognitive practices related to this project theses. What worked and those that did not as well as future recommendations are shared here.

Daniel L. Roberts' work with women represents a small minority in the U.S. military and an even smaller minority in the military chaplaincy. In this Delphi research

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[40] Pauline Shanks Kaurin, "The Bridge, Healing the Wounds of War: Moral Luck, Moral Uncertainty, and Moral Injury," *Real Clear Defense*, January 5, 2018, (1-2), accessed March 25, 2018, https://www.realcleardefense. com/articles/2018/01/05/healing_the_wounds_of_war_moral_ luck_ moral_uncertainty_and_moral_injury_112861.html.

[41] Kaurin, "The Bridge, Healing the Wounds of War,"3.

[42] Kaurin, "The Bridge, Healing the Wounds of War," 3.

project, wounded women soldiers and female military chaplains provided expert opinions to develop the comprehensive female soldier model Comprehensive Female Soldier and Support (CFS2).[43] Roberts states,

> Ten military women and eleven female chaplains who had been deployed overseas contributed to the body of knowledge related to the understanding of the emotional and spiritual support needs of wounded female soldiers.[44]

Roberts goes on to point out five key findings appeared in the study: (a) many women did not get the chaplain support they needed; (b) the gender of the chaplain was not significant; (c) the attitude of the chaplain was critical; (d) chaplain skills not found in literature were identified; and (e) the comprehensive female soldier support model was developed.[45]

Working in a male dominated industry, military women often confront rejection, prejudicial treatment and harassment.[46] The U.S. Army Chaplaincy does not have a gender-specific model for providing support to women veterans. Despite policies meant to enforce gender equality, female soldiers often feel alienated, rejected, and discriminated against.[47]

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[43] Daniel L. Roberts, Joann Kovacich and Melvin J. Rivers, "The Comprehensive Female Soldier Support Model," *Journal of Health Care Chaplaincy* 24, no. 1 (2018): 19, DOI: 10.1080/08854726.2017.1312817, accessed March 28, 2018.

[44] Roberts, "The Comprehensive Female Soldier Support Model," 1.

[45] Roberts "The Comprehensive Female Soldier Support Model," 3.

[46] Roberts, "The Comprehensive Female Soldier Support Model," 3.

[47] Roberts, "The Comprehensive Female Soldier Support Model," 3.

Moral Suffering

Brett Litz writes a good deal about moral suffering. His theory argues about the lasting impact of punishment and withdrawal of love and support in the aftermath of various acts of transgression developmentally.[48] "The aversive learning experiences from powerful others (parents, teachers, leaders) lead to self-censure and moral comportment, as well as the expectation that others should conform to moral standards, and if they don't, they should be punished."[49]

It can be argued that in recent years some researchers have deliberately used Brett Litz clinical description of moral injury to exclude Jonathan Shay's political and somewhat controversial consideration of "betrayal" as being caused by legitimate authorities.[50]

> One exception to this is D. Forbes et al. who (like others) paraphrased Litz et al.'s (2009) definition, but failed to note Litz's prelude (i.e. moral injury having a '…lasting psychological, biological, spiritual, behavioral and social impact') and (like others) failed to mention 'betrayal'.[51]

Interestingly, however, while Forbes et al.'s definition argues that MI is a "psychological state," nevertheless, they assert that the treatment of moral injury requires a multidisciplinary approach that, along with social interventions should include spiritual and religious interventions.[52]

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[48] Litz, et al, "Moral injury and moral repair in war veterans," 699

[49] Litz, et al, "Moral injury and moral repair in war veterans," 699.

[50] Hodgson and Carey, "Moral Injury and Definition Clarity," 1217.

[51] Hodgson and Carey, "Moral Injury and Definition Clarity," 1217.

[52] Hodgson and Carey, "Moral Injury and Definition Clarity," 1217.

Why haven't we heard about it before?

> Traumatic brain injury (TBI) and post-traumatic stress disorder (PTS or PTSD) became household terms over the last decade thanks to the maturation of attitudes about the costs of war; moral injury is now the object of growing focus by researchers and academics in the same manner. Moral injury does not, by its nature, present itself immediately. Some will experience questions of moral injury days after an incident; for many years, difficulties will not surface for years. An experience with potential for moral injury is typically realized after a change in personal moral codes or belief systems.[53]

What should we do about moral injury?

> Moral injury must be acknowledged in the same way that we acknowledge the physical and mental costs of traumas experienced in war and other place of danger. Moral injury is subjective and personal. Research on moral injury is younger than research on PTSD. The definitions, ideas, and practices we're working with are both experimental and varied. Trauma of any type and severity that cause PTSD are likely to cause moral injury, too. This does not mean treating PTSD will 'treat' moral injury, nor vice versa. We favor the tenet that 'treatment' of moral injury must be defined by the individuals according to their beliefs and needs. Outlets for acknowledging and confronting moral injury include talk therapy, religious dialogue, art, writing, discussion & talking circles, spiritual gatherings, and more.[54]

Therapists, counselors, social workers, and clergy are often at the front lines of addressing moral injury; however, the larger community can also take part. Consider that moral injury affects and is affected by the moral codes across a community. Moral injury, then, is a burden carried by very few, until the "outsiders" become aware of and

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[53] Syracuse University Moral Injury Project, What is Moral Injury, "Why Haven't We Heard About it Before?" accessed March 31, 2018, http://www.moralinjuryproject.syr.edu.

[54] Syracuse University Moral Injury Project, What is Moral Injury, "What Should We Do About Moral Injury?" accessed March 31, 2018, http://www.moralinjuryproject.syr.edu.

interested in sharing it. Listening and witnessing to moral injury outside the confines of a clinical setting can be a way to break the silence that so often surrounds moral injury.[55]

What are we doing?

> (1) Fostering public dialogue about moral injury. (2) Providing opportunities for veterans to design and participate in programs that explore moral injury. (3) Researching and educating on moral injury. We are building the space and capacity for those who have moral injuries to start their research for healing. We are addressing the needs of the wounded through multiple healing modalities.[56]

What are the current healing modalities prevalent to addressing the wounded needs of those suffering from moral injury?

> The preconditions for moral injury is an act of transgression which shatters moral and ethical expectations rooted in religious or spiritual beliefs. With more specific reference to theological issues, Fuson (2013) defined spiritual injury: as a condition where one's spiritual identity is in question. The individual suffering from spiritual injury has difficulty understanding how his or her view of faith, spirituality, relationship with God, and God's involvement in one's life can be true given the horrific experiences observed.[57]

A person suffering from spiritual injury does not have answers to the questions related to the trauma he or she has experienced, is unsure how to resolve this tension and find the answers, and/or may be doubting that God is trustworthy.[58] For G. E. Berg, the concept of spiritual injury indicated a personal, interpersonal, moral and sacred

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[55] Syracuse University Moral Injury Project, What is Moral Injury, "What Should We Do About Moral Injury?" accessed March 31, 2018, http://www.moralinjuryproject.syr.edu.

[56] Syracuse University, Moral Injury Project, "What are we doing? (7), accessed March 31, 2018 http://www.moralinjuryproject.syr.edu.

[57] Lindsay B. Carey, Timothy J. Hodgson, Lillian Krikhell, Rachel Y. Soh, Annie-Rose Armour, Taranjeet K. Singh, Cassandra G. Impiombato, "Moral Injury, Spiritual Care and the Role of Chaplains: An Exploratory Scoping Review of Literature and Resources," *Journal of Religion and Health* 55, no.4 (August 2016): 1220-1221.

[58] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1222.

dimension which is largely missing from the bio-psycho-social model of human behavior, a model, therefore, that is not truly holistic. Concern about partial care that omits spirituality has previously been noted.[59] Berg goes on to say, "so often there is agreement that a 'holistic multi-disciplinary' model is mandatory within any contemporary health care program, so as to ensure total person-centered care for clients/patients."[60] In actual fact, however, modern health care is usually not holistic but simply operates within a limited "bio-psycho—social model." Fundamentally, this is usually because some from a medical, psychological, and social work background have a personal and/or lack of respect for metaphysical dynamics.[61]

In overall terms, a number of resources identified the role of chaplains and/or spiritual, religious interventions with regard to (MI) Moral Injury and (what could be referred to) as religion, spiritual or pastoral counseling.[62] Likewise, researchers such as Forbes et al. contend,

> when summarizing psychological and interdisciplinary therapies (e.g., cognitive behavior therapy, cognitive processing therapy and adaptive disclosure), identified the potential role of chaplains (along with others) with respect to 'spiritual, religious and social treatments,' aim to deal with social- and-self-condemnation which are often accompanied by emotions of guilt, shame, remorse, regret and self-blame, experienced due to moral failures.[63]

According to Schreiber, the cure of MI requires a different set of counseling skills from that which is provided by mental health professionals. Schreiber argued that the

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[59] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1221.

[60] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1222.

[61] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1222.

[62] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains,"1230.

[63] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1230.

chaplain, as an extension of the church in the community, offers words "of healing, comfort and absolution from all the bloodletting slaughter of war, to penetrate, cleanse and restore the conscience of the warrior from the battlefield."[64]

Shay also noted that 'religious and cultural therapies are not only possible but may well be superior to what conventional mental health professions conventionally offer. Brock and Lettini, however, argue that even veterans themselves were very much aware of the difference in perspective between a psychological approach and that relating to spirituality.[65]

Brock and Kaiser acknowledged the potential educative tasks of modern day chaplains and clergy (i.e., religious leaders and seminarians) by recognizing the important role that civilian religious communities can play to assist the development of "moral pathways" that facilitate the "soul repair" process for military and veteran personnel from a state of "lamentation towards reconstruction" of core values and self-worth.[66]

P. S. Whish-Wilson argues: "It should be made clear that while moral injury has been associated with chaplains, it is not inherently a matter of faith, and that the emerging study of moral injury is predominantly clinical."[67] While it is obvious that this argument is incongruent, namely, that if MI is related to a "spiritual disconnect," then it is intrinsically related to issues of faith; secondly, even if it is pathologized as being "predominantly" clinical, it is therefore admitting that it is not exclusively clinical and

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[64] Crary, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1230-1231.

[65] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1230-1231.

[66] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1231.

[67] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1235.

thus any disconnect of cultural, social and spiritual factors should encompassed as a part of a holistic approach to rehabilitation, including those who are qualified to contribute. Thirdly, it would also seem that holding such a position in strong contrast to those who are suffering MI and to those responsible for providing care to military personnel and retired veterans who are suffering MI.

The current paradigm of relying primarily on pharmaceutical medication and counseling is treating illness, but not addressing the "soul issues" of hope, identity, and future purpose.[68]The chaplain or peer career person is able to assure the veteran of confidential treatment of their insecurities, their need to address guilt and reconciliation if needed, as well as help them to imagine new possibilities of life beyond their distress, or how to confront death with dignity.[69]

> Additionally, there is a gap in how consistently issues of religion and spirituality are addressed by mental health and primary care providers. These providers often do not integrate religious and spiritual issues into the care of patients due to their lack of knowledge, awareness, and formal training in the importance of religious and spiritual issues of health. As such, there is need for education among mental health and primary care providers regarding collaboration with chaplaincy services and with established community religious leaders.[70]

Can symptoms of moral injury be seen in women with trauma experiences that are not specifically war-related?

Kristen A. Otte writes about ten major themes that were identified by participants who had experienced homelessness and/or intimate partner violence in the present study.

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[68] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1236.

[69] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1236.

[70] Carey, et al, "Moral Injury, Spiritual Care and the Role of Chaplains," 1236.

They are homelessness as a negative event, intimate partner violence, psychological symptoms, behavioral changes, change to self, social/interpersonal, changes to worldview, lack of control, changes in meaning and guilt and shame. Otte goes on to say, when these major themes were compared to the themes of moral injury outlined in the literature, they appeared to correspond to five common themes of moral injury: betrayal, trust issues, social problems, spiritual/existential, psychological symptoms, and self-depreciation.[71]

In the present study, women who had experienced non-war related traumatic events (i.e., homelessness and/or intimate partner violence) reported themes consistent with those of moral injury.[72] Prior to this study, the construct of moral injury had been studied primarily in individuals with war-related trauma, and the present signs and symptoms of moral injury in other populations has received little attention. While further confirmation is needed in controlled empirical studies, the results of the present study suggest that the construct of moral injury can be applied to individuals who have experienced non-war-related trauma.[73] Otte goes on to say, in the present study, that of all negative outcomes expressed by participants who have experienced homelessness/ and or intimate partner violence, self-deprecation was reported most frequently.[74]

Ignacio Torres writes, from a joke with sexist overtones to physical assault and psychological abuse, violence in the workplace is a reality that millions of women

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[71] Kristen A. Otte, "Exploring Themes of Moral Injury and Resilience Among Women in a Transitional Living Center," M. A. Dissertation, Pepperidge University, Ann Arbor, MI: (July 2015), 62.

[72] Otte, "Exploring Themes of Moral Injury and Resilience Among Women," 64.

[73] Otte, "Exploring Themes of Moral Injury and Resilience Among Women," 64.

[74] Otte, "Exploring Themes of Moral Injury and Resilience Among Women," 65-66.

constantly live with around the world.[75] According to statistics, 35 % of women – 818 million women globally – over the age of fifteen have experienced sexual or physical violence at home, in their communities, or in the workplace.[76] Although men can also experience situations of violence and harassment in the workplace, the patriarchal cultural system and the consequent stereotypes and inequality in power relations are responsible for women being those most exposed to these types of abuse.[77] Torres goes on to say,

> one of the most common forms of violence at work is sexual harassment and what is worrying is that between 74% and 75% of women with vocational training or those who occupy senior leadership positions have experienced it at some time in their lives according to a study carried out in 2014 by the European Union Agency for Fundamental Rights (FRA).[78]

It adds that work environments and exposure to situations where there is a high risk of aggression are among the reasons for this, as well as the lack of awareness among professional women of what is considered equal. However, very few women still dare to tell or report their cases of harassment most of the time for fear of losing their jobs.[79] According to FRA's report, among the women who have experienced sexual violence since age fifteen, 32% mentioned that the perpetrator was either a co-worker, a supervisor or a client. However, just 4% reported this situation to their employer or a superior.

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[75] Ignacio Torres, "A Silent 'Colleague': Violence against Women in the Workplace," Dianova, 04-12-17, (1-4), accessed March 28, 2018, http://www.dianova.ngo.

[76] Torres, "A Silent 'Colleague': Violence against Women in the Workplace," 1-6.

[77] Torres, "A Silent 'Colleague': Violence against Women in the Workplace," 1-6.

[78] Torres, "A Silent 'Colleague': Violence against Women in the Workplace," 1-6.

[79] Torres, "A Silent 'Colleague': Violence against Women in the Workplace," 1-6.

Jocelyn Frye addresses the most recent revelations about sexual harassment perpetuated by Harry Weinstein, the prominent movie producer, who is among the latest in a seemingly endless string of blockbuster stories about high-profile figures and allegations of sexual harassments, payoffs, and cover ups.[80] The reality is that the prevalence of sexual advances and other actions of a sexual nature, used as a condition of employment to interfere with an individual's work, or to create a hostile intimidating work environment, has been an unfortunate part of the workplace for years.[81] Frye goes on to address that this year marks the forty years since the 1977 decision in Barnes v. Costle, a less well-known but important ruling that helped lay the ground foundation for protections against sexual harassment in the workplace. The case involved an African American woman, Paulette Barnes, whose job was ultimately abolished after she rebuffed her supervisor's repeated sexual advances.[82] After the court dismissed her cases, arguing that her supervisor's requests for sex did not violate the law, a federal appellate court found for the first time that sexual harassment constituted illegal sex discrimination, in violation of the Title VII of the Civil Rights Act of 1964.[83]

Frye states, "changing the law and changing work place culture, however, are two different things. Today, decades after sexual harassment was declared illegal by the courts, it remains a stubborn presence in the workplace."[84] The Employment Opportunity

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[80] Jocelyn Frye, "How to Combat Sexual Harassment in the Workplace," Center for American Progress, October 19, 2017, Washington, DC, 1-12, accessed March 31, 2018, http://www.centerfor amer ican progress.org.

[81] Frye, "How to Combat Sexual Harassment in the Workplace," 1-12.

[82] Frye, "How to Combat Sexual Harassment in the Workplace," 1-12.

[83] Frye, "How to Combat Sexual Harassment in the Workplace," 1-12.

[84] Frye, "How to Combat Sexual Harassment in the Workplace," 1-12.

Commission (EEOC) reveals that in fiscal year 2016, nearly one third of the 91,503 charges filed involved some allegations of harassment such as those based on race, age, disability, and national origin. Of these harassment charges, slightly more than 45 % (12,860 charges) involved allegations of sex-based harassments.[85]

Barbara Gutek points out that sexual harassment has been conceptualized as a form of gender-based abuse which has significant effects on victims. Her article reviews research on effects of sexual harassment in three complementary areas. Work related, psychological, and somatic effects of sexual harassment on women workers are reviewed, as are the impacts on the employing organization.[86]

I will now share some top Fortune 500 points from diverse managerial administrative capacities, as some of them shared their recommended perspectives regarding how sexual harassment should be dealt with in hopes to extinguish sexual harassment in the workplace. I was also able to identify some current inner healing retreat models and advocacy call centers that have been designed specifically and strategically to meet the needs of women and women veterans.

Claire Zillman shares that Alyssa Milano used twitter to launch a social media campaign to draw attention to the epidemic of sexual harassment and assault as alarming accusations of sexual misconduct against legendary Hollywood producer Harvey Weinstein continued to pile up. She tweeted: “If you have been sexually harassed or assaulted, write ‘me too’ as a reply to this tweet” Women answered Milano’s call by the

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[85] Frye, “How to Combat Sexual Harassment in the Workplace,” 1-12.

[86] Barbara Gutek and Mary P. Koss, “Changed Women and Changed Organizations: Consequences of and Coping with Sexual Harassment,” *Journal of Vocational Behavior* 42, no. 1 (February 1993): 28-48, accessed April 6, 018, https://doi.org/10.1006/jvbe.1993.1003.

millions. Less than twenty-four hours after Milano's message, there were twelve million posts. In *The Broadsheet*, Fortune's newsletter on powerful women, Fortune posed this query to experts in the field. Tarana Burke, the originator of the "Me Too Movement," write,

> [O]ne actionable step is for folks to be accountable: not just the perpetrator but the bystander. Men and women who see harassment in action should (1) let the victim know they are supported (this doesn't have to be a big grandiose gesture but some show of support), and (2) don't tolerate it. Full stop.[87]

Shauna Thomas, co-founder and co-executive director of women's advocacy group Director of Ultra-violent, called for more Harvey Weinstein-esque moments. "The actionable next step is continuing to expose and hold accountable more Harvey Weinsteins in different industries, and that includes men speaking out against other men, not just survivors of harassment and assault."[88] As we see more accountability, more women will feel comfortable coming forward, and there will be a shift of power away from men who have been getting away with harassment for so long with impunity. Instead of instances of assault and harassment being enabled and buried in silence, there will be consequences, and that will change future actions." [89]

Elizabeth Owens Bille, general counsel of the Society for Human Resource Management, cited the need for "strong, comprehensive anti-harassment and anti-

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[87] Claire Zillman, "From #Me Too to Now What? 7 Actions That Could Actually Help Stop Sexual Harassment," @fortime.com (October 10, 2017) 1-13, accessed October 21, 2017, http://fortune.com/20017/10/20/me-too-stopping-sexual-harrassment/.

[88] Zillman, "From #Me Too to Now What?," 1-13.

[89] Zillman, "From #Me Too to Now What?," 1-13.

retaliation policies and training" in employment settings. Organizational leaders must actively embody a company's commitment to combatting harassment.[90]

Lauren Leader-Chivee, co-founder and CEO of All in Together (a national women's group advocating for women's political, civic, and professional leadership), had a similar recommendation to take the adjudication of sexual harassment claims out of the hands of employers.[91] In addition to calling on businesses to end the secrecy surrounding workplace harassment settlements, she wants them to, "appoint an outside, independent person to investigate claims of harassment so it's outside the chain of corporate command. Every woman who wrote #Me Too should ask their employer to consider changes like these to their policies on this issue."[92]

Conclusion

Over the past year, I have explored, observed, and delved into this research extensively and intentionally regarding women veterans, searching and seeking current treatment modalities that specifically address the topic of moral injury and the healing of inner wounds. I have identified a "prophetic prose" regarding women veterans and the healing virtues of their souls from a spiritual-healing regenerative perspective. I have identified the need for them to be revived, restored, renewed, and rejuvenated: morally, spiritually, mentally, emotionally, psychologically, and physically. The prevalence and necessity of a holistic initiative, cultivated with a deep inner healing, soak with a spiritual

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[90] Zillman, "From #Me Too to Now What?," 1-13.

[91] Zillman, "From #Me Too to Now What?," 1-13.

[92] Zillman, "From #Me Too to Now What?," 1-13.

resounding core developmental construct, will assist these women veterans as they move forward in life. Focusing intentionally upon the healing of the center of the soul will benefit those who suffer from moral injury. This enabling application will help extinguishing their wounds, thus promoting and providing a healing salve, evoking a spiritual model of transformation through the Holy Spirit with a deep personal, individual experience from a wholeness perspective.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This project is presented as a not-for-profit, para-church ministry entitled "Brave Diamond Warriors Project" and the theme is "Women Veterans Addressing and Overcoming Moral Injury." Women Veterans have been underserved and under-represented in this country while experiencing a considerable lack of recognition for their service and some poignant elements of trauma that they endured, and still carry to this day, includes Military Sexual Trauma (MST) and Post Traumatic Stress Disorder (PTSD), just to name a few.

The purpose of this doctoral thesis is to focus upon some of the atrocities women veterans have incurred, past and present, while serving in the United States Armed Forces, and the current psychological and physical scars that they currently carry. Men too have been victimized; this is not to exclude or minimize the trauma of their male soldier counterparts and horrific experiences by any means. There is such a limited amount of research information available or tangible data that one can draw from on the subject matter of moral injury as it relates to women veterans. It is my hope that through this doctoral ministry project, more information might be generated, thus evoking more interest in others to delve into this well-deserved under-researched special need population. Moving forward, this project reflects upon works cited through the earlier

chapters of historical, theological and theoretical foundations, along with my ministry focus. The foundational biblical texts chosen for this work are II Samuel 13:8-19 and Matthew 15:21-28.

Hypothesis

A current reality is that many women veterans are suffering from a condition similar to, but distinct from, Post- Traumatic Stress Disorder (PTSD). That condition is called Moral Injury. Moral Injury is the ethical transgressions of war that has left many of these women – both active duty and veterans – traumatized. The lack of resources and systemic treatment centers do not provide the necessary support for these women veterans. Given the nature of their traumatic experiences and need for a safe place to share their stories, there is a need for a clinical recognition for moral injury and a federal administrative policy to aid them in their current situation.

I have put together a model of ministry that addresses the subject of moral injury as it relates to women veterans and the trauma that they have encountered, experienced and endured, past, present and current, while serving their country in the United States Armed Forces. This project model will include interviews, case studies, surveys. and a closed group. Therefore, the hope is that women veterans will have a safe place where moral injury can be addressed, and that they will learn how to cope and deal with their issues around their experiences, thus building a better and stronger community. The end result will enable them to find sufficient treatment, counseling, supportive services and networking for problem-solving and community support.

This project model will develop, cultivate and implement a six-to-eight week inner-healing model of ministry to support and aid in networking with women veteran support groups. It will be comprised of seven to fifteen women veterans meeting weekly. This endeavor will include a series of workshops regarding moral injury and soul repair. It will also discuss the importance of creating a safe and secure place for women to be able to share their stories and discuss their dilemmas, personal experiences, fears and hopes deferred.

Much of this work will use improvisation as a literary tool to share their experiences. This will include monologues, sonnets and role playing. It is my hope that after the completion of this project, that a small group will be developed to continue and work toward developing and producing a theatrical play as an outlet for these women and to educate the general public about the horrors and stigma of moral injury, some of its root causes and introducing them to the supernatural healing power and deliverance through the Holy Spirit!

My hope is that, by further engaging these women in this creative process, I believe that it will provide for them a sense of personal fulfillment and accomplishment while serving as a catalyst to restore their self-esteem. It will also develop an alternative narrative which will lead each of them to a much healthier self-identity, personal value, inner healing, deliverance from guilt, shame, and forgiveness.

Intervention

As the facilitator of this project, I must be able to determine first: “Can I jump through the hoops?” I must be able to articulate the bible verse. I must be able to discern

the methodology as quantitative, qualitative or mixed and what type of research is it. If it is action research, I will need to decipher where there is a problem and how can it be addressed. The collection and analysis of data will have to be obtained and provided. This project will utilize action research, which will encompass the following: proactive with an (anticipatory response), and/or responsive (a reactionary response to research).

Research Design

I have chosen to utilize a mixed methodology research design for this project. Mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks.[1] The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone.[2] If we further assume that each type of data collection has both limitations and strengths, we can consider how the strengths can be combined to develop a stronger understanding of the research problem or questions (and, as well, overcome the limitations of each). This "mixing" or blending of data, it can be argued, provides a stronger understanding of the problem or question than either by itself. This idea is at the core of a reasonably new method called "mixed methods research."[3] This begins with the assumption that mixed methods research is a new methodology in research and that the

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[1] John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* 4th edition (Thousand Oaks, CA: Sage Publication, 2014), 34.

[2] Creswell, *Research Design*, 215.

[3] Creswell, *Research Design*, 215.

readers need to be educated as the basic intent and definition of the design, the reasons for choosing the procedure, and the value it will lend to a study.[4] With this choice in hand, I will discuss the data collection, the data analysis, and the data interpretation and validation procedures within the context of the design. It involves the collection of both qualitative (open- ended) and quantitative (closed-ended) data in response to research questions or hypotheses. It includes the analysis of both forms of data. The two forms of data are integrated in the design analysis through merging the data, connecting the data, or embedding the data.[5]

Methodology

The action research is broken down into three parts:

A) A total of three case studies of women veterans

B) Ten random interviews/surveys (pre- and post-test), same questions, 45 minutes to an hour each setting.

C) A closed group comprised of seven to fifteen women veterans to be held for ninety minutes (6:00 to 7:30 p. m.), once a week for four-to-six weeks.

I will develop, cultivate, and implement this inner-healing model of ministry to support and aid in networking with women veteran support groups. This endeavor would include a series of workshops regarding moral injury and soul repair. We will discuss the importance of creating a safe and secure place for women to share their stories, discuss their dilemmas, personal experiences, fears, hopes and dreams deferred.

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[4] Creswell, *Research Design*, 215.

[5] Creswell, *Research Design*, 215.

Stakeholders

I am most grateful for a number of persons who aided me in this doctoral thesis in general and this model of ministry in particular. My professional associates are Dr. Rita Nakashima Brock, a world renown International Research Professor of Theology and Culture and former Director and Co-founder of the Soul Repair and Moral Injury Center at Brite University, Fort Worth, Texas. Dr. Brock has been a mentor and educational advisor, sharing her wisdom and incredible knowledge with me along this doctoral journey. Dr. Indonesia Wilson, an alumnus of United Theological Seminary, is a full-time professor at the Interdenominational Theological Center in Atlanta, Georgia and Ohio State University. As a coach, she was extremely inspirational. I believe that God sent her through divine providential assignment. She is and has been a prayer warrior, encourager, and awesome listener. She shared wise instruction and was truly a great supporter throughout my journey at UTS. I am eternally grateful to her. Dr. Mark Henson is a director of Chaplaincy and Spiritual Care at Trinity Health Medical Center in Minot, North Dakota. He has been extremely supportive and provided educational articles, journals and books regarding moral injury research. He has been a good listener, coach, and offered inspiration, positive attitude, wisdom, and provided the balance of humor when I needed it most throughout this Doctor of Ministry journey.

The contextual associates consisted of Shannon Sander who is with WNY DAV, Sr. Vice Commander, Rochester, New York; Chaplain Barbara Coe, founder of The Women Veteran's Coffee House, Rochester, New York; Dr. Eileen Schell, Director of English Department, Veterans Writing Group Facilitator, Moral Injury Project Coordinator at Syracuse University; Dr. Tishe Smith of Women Prisoner Department. of

Monroe County Sheriff Department; Dr. Anne White, Director of Psychiatry and Mental Health, Rochester, New York; Marianne Sernosky, Female Veteran and Families Program Manager of Veterans Outreach Center, Rochester, New York; Laura Stradley, Executive Director of Veterans Outreach Center/USA; Lorraine Polosi, Women VA Liasion/Advocate of Rochester/Bath/Canandaigua, New York; Women Veterans Coffee House representatives Vivette D., Sue B., Nancy B., Cathy Q. and Woman Veteran of the Year 2018 Linda F., Victoria B., Stacie L.; Janet G., Kay M; Mary LaRussa, VA Syracuse Women Veterans Program Manager; and Cassie Argento, Open Door Mission Homeless Shelter for Women.

Implementation

This project was implemented on May 22, 2018 and concluded on December 11, 2018. This sixth month period was necessary in that persons agreeing to be a part of this project cancelled at times and were inconsistent. I must point out right away that this project was fraught with a measure of setbacks and broken promises. However, I persevered. The first case study was with Maria. The interviews of the participants who lived in the local are took place face -to-face. Some who participated lived in other states across the country. Some of these persons lived in rural areas and others lived in cities. Because of the distance that separated us, it was necessary to initiate the interviews by telephone. Some of the states of the participants were North Dakota, Arkansas and regions of north and south Texas. In order to get a number of persons to participate and fulfill the project implementation, it was necessary to go outside upstate western New York area.

I presently participate in a Women Veterans Coffee House that meets bi-weekly in Rochester, New York. This group is sponsored by the Blue Star Mothers, a national organization of mothers that have sons and daughters that are actively serving the United States military. I approached the liaison of the Women Veterans Coffee House about my project, doctoral thesis and motive was. She was ecstatic. She affirmed that it would be a perfect place to gather participants. When time came to request participants and initiate, we got a pushback from the chaplain of the group, a Blue Star mother. The colonel who is the liaison, set up a date to set up the concept to the group. When the date came, she did not ask the chaplain about this. Again, we were push back when the chaplain said no. I was a little disconcerted, but I maintained my poised. The colonel was miffed as well. A discussion took place over the week and the chaplain said that I could not do a presentation or recruitment of any of the participants of the Women's Veterans Coffee House because it was a conflict of interest. I could, however, briefly state what I was doing and pass out a piece of paper about what I was doing. I passed the paper around and six people signed up. I could not talk to them there and had to call and talk to them. The colonel offered her home as a safe place for the women veterans to gather for inhiation of the Brave Diamond Warrior Project, but she later reneged on it. As a result of this, I had no other recourse but to reach out to other entities and organizations for participants in the Brave Diamond Warriors Project.

What follows in this chapter is the three areas of the project itself. The first part of the project is three case studies. The second part of the project is the ten interviews. The third part of the project s a closed "intimate group," and the fourth part of the project is the gathering.

Case Studies

Case Study #1 Maria (5/22/18) Pre-Interview

Maria is a forty-three-year-old Caucasian female, married and a veteran of the U.S. Air Force, honorably discharged at the rank of SRA. Her husband is a veteran as well. Both served four years active duty. She is a mother of two. Maria states that she was born in Washington State; after completing active duty, she and her husband decided to settle in the North Dakota area. She entered the military at the age of twenty-six, having completed a B.S. degree at a Bible College. She is currently a student seeking her master's degree. She describes herself as always believing that God had a greater purpose for her life, and she had a huge desire to serve her country, while fulfilling some of her academic pursuits.

Having served during the Operation Iraqi Freedom, Maria reports that she neither her husband is registered at the Veterans Administration (VA). They live too far, and it would be nearly a three-hour drive one way. Maria states that she does have a strong support system comprised of her husband, children, family and friends. She admits that she had never had any thoughts of suicide until fifteen years ago as she had become overwhelmed for two reasons: stress of an upcoming linguistics exam and a relationship that she had become involved in. This man and she had been spending a lot of time together. She feared that they each would receive orders and then be separated, and they did. They tried long distance, but it soon broke off, which led her, as she was unaware at the time, into deep clinical depression. She found herself going to her commander and was referred to a mental health specialist that prescribed anti-depressants for her

depression. Maria slowly weaned herself off for fear of becoming addicted. This was against the recommendation of her psychiatrist. (Maria states that she has always been one that did personal reflection daily, looking at situations in her life, always examining her options, seeking to ascertain what could she have possibly learned from the experience, and then choosing to move on). She had been in the depressed state for nearly five months, and it was time to get on with her life. She did. Maria states that as she recalls, there was not a plan during that time, and there has not been any thoughts since that time, and definitely there has been no thoughts or plan of suicide at all today. Maria states that, while she has not had any mental health services for fifteen years ago, she admits that she may benefit from some services today but did not elaborate. Maria shared that while "Moral Injury" is a new term to her, she does not recall any incidents regarding any traumas, any incidences of vulnerabilities, coercion, to include witnessing, participating, or observing any behavior that she believes required an intervention, or any reports regarding herself or otherwise initially. Then suddenly, a light came on, and Maria began to share a time that she was in a training lecture and the instructor began making blatant sexual innuendos toward her using sexual jokes and drawing images on the blackboard. She, among majority males, attempted to address this with the instructor, but the other guys joined in singling her out and becoming sexually maliciously and intrusive as well. She then went to her commander and was verbally reprimanded, saying "What goes on in this squadron, stays in this squadron." Absolutely nothing was done, and she returned back to the class. She describes it as a very provocative experience of which she did not share with anyone, not even her husband. Other women in the room said absolutely nothing. It was through this experience that she was able to see that she

was indeed exposed to moral injury. When she looked to her peers to somehow convince the instructor to stop disrespecting her and the other women, instead they ignored her and continued to joined in. When she reported this incident to her supervisor, they reported it to their superiors, the squadron leader, which ordered her silence and thus failed to protect her and the other women. The perpetrator was a civilian. Maria states that she felt that it was their word against hers. Maria recalls on a few other occasions where she was badgered regarding sexual harassment by a few other men as she tried to simply ignore them. They left notes on her desk of constant innuendos. Despite her resistance, they failed to stop this harassment. She attributes her maturity to her ability to withstand, cope and flourish in the midst of opposition. Her constant self-talk, refusing to respond to the verbal and emotional abuse, was necessary in order to survive in the military, as she believed this would pass, and eventually it did. “I guess that they grew tired and left me alone” she said.

Case Study #1 Maria (10/1/18) Post-Interview

Maria declined a personal one-on-one post interview as she did not disclose her reasoning. She indicated that she would write her answers and responses instead of engaging verbally. She stated that she receives VA benefits from school and there is no local VA medical facility in the area. They have been forced to utilize the private sector. However, she maintains, if there was a local VA facility nearby, she would register and utilize the facility. She denies any traumas, although through the initial interview, there were issues that potentially declared signs of trauma as well as moral injury. Maria

continues to maintain her support group as her husband, friends and mother. She denies suicide thoughts other than fourteen years ago when she became clinically depressed

Case Study #2 Faye (5/22/18) Pre-Interview

Faye is a sixty-two-year old Caucasian female born in rural upstate New York and currently resides in Rochester. She is divorced, having cited a marriage filled with abuse. She is a U.S. Navy Veteran, (E6), mother of one and grandmother of one. Faye states that she is registered at the local VA facility and is currently receiving both medical and mental health services. She admits to having had suicide thoughts in the past when she struggled with clinical depression. Faye reports no thoughts of suicide today as she is on mental health medications daily and meets with her therapist once a week. She has family, friends and a therapist as a support system. She reflected upon the horrific traumatic experiences that she encountered and the painful impact that it had upon her then and even now. Faye tearfully recalls the experience that would change her life forever as she served a total of eleven years in the Post-Vietnam War era. Faye began to tearfully share her victimization time and time again, as she recalled being raped by two military men, and the overwhelming verbal and emotional abuse from her supervisor as well. She recants the memory of a special friend in her quarters that was AA who sought her out as a confidant who was being sexually, physically, emotionally and verbally abused. Later, they each became one another's confidants as they shared their experiences. Faye had a melt-down while she shared the ultimate tragedy of her friend who later died of a massive heart attack after the constant abuse as it began to take its toll upon her, leading to her untimely and impending death. Faye reported becoming

distraught, making drugs and alcohol her only escape, as the ongoing abuse pushed her to the desire to escape through suicide. She was ready to jump off the ship when she became startled out of a daze. She suddenly came to her senses, recognizing that doing so would not solve anything. She tearfully states that she has felt guilt and shame for years after her friend's death. Acknowledging that up until two years ago, there was much guilt and shame inside until her final release in therapy. She went on to share that one of her superiors was aware of her abuse as a child, and she feared that he would expose and divulge her childhood to others. Faye states that while she hoped to escape the awful horrors of child sexual, emotional and physical abuse, she found herself being abused and violated again. This reminded her of those she trusted that it would now be with strangers who were team members that she expected to protect her. Yet, she was violated again, reminding her of the abuse at the age of four and nine. She had been raped by her older brother as a little girl. As she expressed that at the time, her mother was passive, and her father was an abuser. The superior that knew her childhood history posed a threat to her, and one day she got up the nerve to approach him at his home. This proved to be a mistake as she was attacked and raped by him and a friend. Faye shared several incidents where she was sexually violated.

Case Study #2 Faye (5/22/18) Post-Interview

She states that the overall abuse of the military eventually forced her to give up her career of eleven years. "I just could not take it anymore." She never shared any of her experiences with her husband nor to her daughter, even until this very day. They are not aware of any of the traumatic experiences during or after the military service. She is

currently battling with cancer and has just completed radiation treatment. She admits that she has been diagnosed with PTSD, MST and now been exposed and informed about moral injury. She states that she does need to return to her therapist. However, she does continue to take her medications daily. Although she states that she had never heard of moral injury initially, she now is convinced that she too struggles with moral injury. Faye Billings Case Study #2 (Post-interview) I made several attempts to reach Faye for a post-interview. She is presently in remission from cancer and does not feel well on many days. When I spoke to her last, she asked me to call back at a later time. I did so and was unable to reconnect with her. I eventually closed out the post-interview attempts after many unsuccessful attempts to communicate with her.

Case Study #3 Frieda (5/26/18) Pre-Interview

Frieda is a sixty-year old female of Caribbean West-Indian and black heritage born and reared in Jamaica. She is currently residing in the city (suburbs) of Rochester, New York. She served in the USA Reserves for eight years and was discharged honorably as E-5. She served from 1979 to1986, a post-Vietnam, Cold War, and Afghanistan era. She is currently divorced and has three adult children. She claims no traumas at this point in her life and is not registered at the VA and has never inquired about any of her possible benefits. She shared that her overall military experience was enjoyable, although she drops her head and becomes tearful while she recalls a failed marital relationship regarding two of the children's father. She recounted when he began cheating on her. Both of them were military. Her heart was broken deeply, and she was never able to forgive him. Thus, the marriage ended in divorce, something that she

herself never wanted. Frieda could hardly contain herself as her emotions gripped her as she tried to explain the devastation. The thought of having to carry on, continue in the military, and raising her two daughters alone was terribly upsetting for her. She described it as the most earth-shattering experience to have to let go of the man she loved. She goes on to say that if they had never broken up that she would probably had made a career out of the military because she loved being in the service. She stated that she never really has claimed or identified any support as she is primarily a loner, except for her children and extended family, and a few friends. She struggles with trusting others, and therefore selects her friends very wisely. Frieda declared that she has never thought of committing suicide nor had a plan. She admits, however, that during this horrific break up, she considered suicide. She could not do it because she realized that no one would ever love and care for her children as she did. Thus, her children became more than a life line as they became her best friends.

She admits to seeing a therapist in the past but does not see one at this time. And she is currently not taking any mental health medications, although she has in the past. She discontinued on her own. Frieda stated that she felt secure while in the military around her male counterparts. There were always men around that seemed to look out for her; they were fellow comrades that could be trusted, and she was able to discern and identify who they were. Frieda states that she did not personally experience any inappropriate actions towards herself, neither did she witness any among any other women while serving. She goes on to express that she believes that it is how a woman carries herself that makes her partly a target to be approached by men who look upon you or see you as easy prey. She feels certain that if she had encountered any type of

inappropriate behavior, given her personality, it would have been addressed immediately and taken to the proper authorities.

Case Study #3 Frieda (10/17/18) Post-Interview

Frieda appeared somewhat distant and short in her responses. She reported being tired, having recently sold her home and moved in with a friend. Frieda has also recently resigned from her job of eight years and started chaplaincy at a nearby medical center. Frieda new that she (and women in general) live in a man's world. She stated she learned to "suck it up" and "keep your mouth shut" and keep it moving. Complaining for her was not an option. As for understanding trauma as a concept, she stated that: "Who knew what that was. I did not know. I found out that you better not be emotional because there would then be a domino effect.

Frieda is now registered at the Rochester VA. When she learned that her medical records were missing, she became frustrated. She stated that when she was told that she would receive a Veteran's ID, she then became emotional, for now she felt like a veteran. She stated that she had never felt that she deserved any benefits and was afraid to even sign up for fear that she would be turned down. It had been over thirty years since she had ever been to a VA medical facility. Frieda stated, "Now it is official. I am a Veteran." This has transferred her entire life. She denied any thoughts of suicide and reports no mental health history.

Interviews

Interview #1 Sarah 5/23/18

Ms. Sarah is seventy-year-old-person who is single and never married with no children. She is Caucasian and of German/English descent and lives in Rochester, New York. She is a retired colonel who also participated in the Women's Army Corps as an Adjutant General. She describes herself as an historian who thoroughly enjoyed her military service. She served in the states as well as overseas and does not recall any unusual experiences where she was violated in any way. She states that she has always been honest, straight forward, and has never been afraid to speak her mind in a direct manner with diplomacy. However, as our discussion continued and addressed the subject of moral injury's definition, she recalled while in leadership at a particular base how it had come to her attention that there were several people that were being sexually exploited through illicit sex. A specific individual was identified and deemed responsible for preying on young soldiers, luring them to a specific house for parties and taking advantage of them, according to a reliable source. Homosexuality and prostitution were an absolute no, no for her. Ms. Sarah began to appear embarrassed while sharing this.

She could clearly articulate her apparent apprehension due to her lack of desire to get involved. Several individuals were then kicked out of the military because of this despite their time and current status. She admits that over the years that she has always felt responsible for them losing their careers and felt guilty thinking: if only I would have spoken up at least some of them would have been able to finish their military careers. "You never want to think that you had anything to do with someone's career in the

military cut short when you could have at least said something. Again, it bothered me, and I felt guilty for a long time." Overall, Sarah states that she really enjoyed her military career. She states that despite this experience, she has managed to give her time in other military service venues as she is determined to fulfill her patriotic quest.

Interview #2 Ms. Brenda 6/18/18

Ms. Brenda is a fifty-nine-year-old African American woman who resides in San Antonio, Texas. She is a retired after serving twenty-one year in the U. S. Army. She has one daughter. She described the traumas she experienced as being molested, a traumatic brain injury and fibromyalgia. Her support system consists of a behavioral health counselor, physical therapy, church and friends. She is currently registered and receives medical services at the local VA. She denies having thoughts of suicide today and states she has never had the desire to end her life. She is currently receiving services from a mental health therapist one-to-three times per month and takes prescribed medications daily. Ms. Brenda appeared guarded as she slowly described a painful divorce regarding two previous relationships. She stated that the most devastating was the infidelity of her daughter's father, which lead her to pushing her emotions aside, continuing her military career, and denying her pain, in order to provide a stable environment and financial support for her and her child, which she does not regret. Ms. Brenda stated that as a leader in most instances, she does not recall having seen or participated in any situation that would have shown any moral injury as identified. She was not easily intimidated and got along well with her subordinates and colleague as an administrator.

Interview #3 Amy Lynn 6/1/18

Amy is Caucasian of Polish, Italian, German, English, Native and American descent. She is a thirty-six-year-old female currently living in the rural area of Rochester, New York. Amy served in the U. S. Navy as an E-4 (Petty Officer) for four years. She is married and has three children. She indicates having experienced, first hand, the horrors of that fateful day seared in American history as 911 but chose not to speak of any details other than saying that it was horrific. Amy is reserved as she presented somewhat guarded statements in her responses initially. Amy reports being currently registered and receiving her medical services through the Rochester VA. Amy states that her supports are her family and friends. She states that once as a child, not during the military, she struggled with thoughts of suicide but never had a plan. She denies receiving mental health services neither medications ever. Amy states that she was never really a child as her role in the family seemed always as the protector, caretaker and the responsible one that everyone looked to, although she was the youngest and had a twin sister. Her mother had severe mental illness and a drinking problem. Amy painfully recalls that their father has never really been in their lives, and how angry she was about that for many years. As a result, she found herself fighting and drinking most of her life.

She talks about the man that she loved while in the service, her first child's father, and how she tried to make it work. They were separated, receiving orders to different bases, thus making it difficult to maintain the relationship, causing them to eventually grow apart. This was rather difficult for her at first as she was quite close to him. She states that it took her a very long time to love again. When it happened, it shocked her. Amy states that the stress of being an adult – taking care of a house, chores and children

were unimaginable – especially after having to care for older siblings and a mother. There just was no time for her to be her. Other than the one time as a child, Amy states that she has had no desire to end her life and is not receiving mental health services and is not on any mental health medications.

At that juncture, she recalled a trauma that incurred while in service that was most devastating. She and some friends had gone out, and one particular guy and she had made a vow that she would not drink that night. Suddenly she found herself angry, and decided "that's it, I'm going to drink." A friend of hers, who had encouraged her not to drink, had a motorcycle accident and lost both legs. Amy spoke of how she has agonized over this for years blaming herself.

Today, Amy admits that she really could and should see a therapist mostly due to her painful childhood and adult experiences. She shared that even her husband has tried to encourage and admonish her to see someone. Tearfully, she relates that she is thinking about it but has not quite made her mind up yet. Amy said that she did not experience what is known today as moral injury while in the service. She did endure, however, some experiences that were traumatic and resulted from unresolved childhood issues compounded by life in general.

Interview #4 Gloria 6/14/18

Ms. Gloria is a West Indian, born under the British Virgin Island descent. She was admonished at a very young age to deny this heritage as she moved to America. At a very young age she learned how to speak fluent, proper English, and it became her norm. Gloria stated that her father was quite abusive to her mother, and domestic violence was

normal in her home. One day her mother decided to leave and fled to America with no job and no money. It was difficult for her growing up poor in a family of eight. She was the eldest and needed to find work to assist her mother in raising a single parent family. Her father abandoned them and never came to look for them. Gloria states that she was never a child, as her mother depended quite heavily upon her. She was angry about the responsibility that she had, yet she was partially glad that her dad had left because he was very abusive to her mother. She stated that it was difficult to assimilate to African American culture because there were so many stigmas and limitations that she faced because she had very little education and could not read or write.

She needed to find a way out of this stressful situation as she and her mother were not getting along. After completing high school, at the age of nineteen, she enlisted in the U. S. Army. Gloria served both as enlisted person and Officer.

She is a fifty-nine-year-old divorced, mother of four, three of which are all currently serving in the US Army. Gloria stated that one day her husband walked out and left her with four children. She had now become a single parent with the full responsibility of four small children. Gloria stuck to her guns, grabbed hold of what she had, and decided to make a career. She raised her children. This is what she had always done: taken care of everyone. She admits this was a trauma; she wanted and hoped that they could remain a family.

Gloria addressed moral injury in the services in subtle ways. It is seen in some of the gender biases among the branches of the armed forces: that most men in the Navy, Army and Marines see these women as gay if they attempt to maintain their femininity, and do not engage them in illicit sex. They become perpetrators of rape, inappropriate

touch, molestation, etc. It thus becomes their ploy to break these women by forcing them to participate against their will. She reports that women are treated like men and expected to perform task as men. If a woman presents self-confidence in any way, they thus become open prey and targets for the men in charge to challenge them quietly as they believe that these women just need a man and at every viable opportunity that they can, they and their counterparts will do just that.

Gloria goes on to share two incidents that she experienced while being deployed. In one of the incidents, men constantly referred to her as gay because she wore a ball head because of lack of conditions to maintain her hair. On another occasion a male entered her quarters while she was partially dressed. She warned him that if he came further, he would leave the place in a different state from which he came. The man left. Gloria stated that she simply persevered and attempted to gain some male allies who would help look out for her.

Interview # 5 – Jane 9-4-18

Jane is a Caucasian female born in Rochester, New York, and is fifty-eight and never married with no children. She served in the army and deployed three times. She retired after twenty-five years at the rank of SSGT. She describes herself as the youngest of six growing up in a dysfunctional family where her Dad was a chronic alcoholic and very abusive verbally, physically and emotionally. She reports that her father was rather grotesque in his put-downs, especially towards her at times and her mother as well. She states that her mother was passive. Jane relates that some of her five siblings also drank as to hide their feelings. No one really knew from one day to the next what was going to

happen at any given time. She goes on to share some of the horrific experiences that she encountered while serving on active duty in the military. Jane states that as a sergeant in charge at a base in Washington, D.C., (which she absolutely hated), she recalls an incident whereby her superior officer always put her down. She states that she had no voice, and women were exploited. No matter whether she or others reported this, it was ignored by the sergeant over her who was a perpetrator, and there was nothing ever done about it. She herself was sexually assaulted twice, which angered her terribly, leaving her with the feeling of helplessness. Jane states they began to call her names and referred to her as "Dike."

Jane admits to feeling guilty about her sexual promiscuity (with both sexes) and heavy drinking because she was not reared this way in that she was raised as a Christian early in her life. Her support systems consist of her V A counselor/therapist which she meets with every other month as well as the Women Veterans Coffee House and other social groups. She reports attempting suicide five or six times first as a teenager. She is presently on mental health medications and no longer suicidal. Moral injury for Jane is understood in the context of her being sexual assaulted and by others in supervisory capacities failing to aid her after reporting it.

Interview # 6 – Zoey 6/7/18

Zoey is a Caucasian seventy-four-year-old female born in Royal Clyde, New York, and she currently resides in Rochester, New York. She is single, never married, with no children, and served in the USMC during Vietnam for three years as a Lance Corporal. She states that she thoroughly enjoyed her military service; she has four

military close friends of more than forty years that she still remains in contact with and visits once a year. She became quite emotional as she reflected upon her closest and dearest friend of the four which she lost in 2014. Zoey reports, although she was often the only female in her department, she did not feel threatened and the male soldiers that served with her seemed to gravitate to her. As an Air Traffic Controller, there usually are few females. To her surprise, they remained loyal and protected her.

As she recalls there were never any problems as far as she could see. She reports her military service as enjoyable and would not change a thing. However, Zoey recalls an incident that may be considered moral injury. While stationed in Memphis, she and four other African American women veterans saw a cross burning when riding around. She expressed fear about this. She had fear within for her African American military sisters who were in harm's way, and she never opened her mouth. A part of her moral injury was the guilt and shame of this incident. She feels that the V A cannot help her at this time, and she has never registered and does not received any services from them. Her support system consists of her family.

Interview # 7 Valerie 6/14/18

Valerie, a Hispanic (white) forty-three-year-old female born in and currently resides in Rochester, New York. Valerie is married and has been for thirty-three years. They have four children. She and her husband were teen-age sweethearts. Both are veterans. Valerie had the privilege to serve during deployment with her eldest son who is also a soldier. Valerie served in USA National Guard for thirteen years as SSGT (E6), and active duty USA National Guard for twenty years during the Iraqi Freedom,

Operation Desert Storm (1982-2015), Operational Enduring Freedom, Afghanistan and Kuwait.

Valerie states that she has had considerable traumas in her life, but never saw them as such and just considered them as a part of life. She goes on to say that she saw numerous soldiers under her supervision killed, and the hardest part of her experience was having to be the one to "Give that Knock" to tell a relative the news of the death of their loved one. She contributes her husband and son as a support system while serving in the military because they served as a protective system for her. She admits that the multiple ways her trauma has impacted her life such as the loss of parents, fellow soldiers, a sister and a brother. She has internalized this pain. She has poured this pain into volunteerism and caring for her other family members.

Valerie is currently registered at the Rochester V A and is currently receiving diverse medical services. She has never received mental health services or medications. She admits though that she and her husband have spoken of the need to see a therapist.

Interview # 8 Tricia 9/27/18

Tricia is a sixty-six-year-old African American female born in and currently resides in Rochester, New York. She reached the rank of sergeant in the USAF and served for six years in the Cold War: four years active and two years inactive reserves. She is a divorced mother of two children. She initially denied any traumatic experiences while serving in the military until she learned about moral injury. She then realized that she indeed had been traumatized by the loss of her marriage. She now had to become the primary provider of her two children. The only alternative was to join the military. Then

she was fearful and afraid, but she knew that this was the only way should could provide for her children. She found her military service filled with pain regarding the loss of her marriage. She glossed over her emotions, buried her pain, and did what she needed to do because it was just a job and a means of survival. Upon her return to civilian life, she never saw herself as a veteran, denied her military service, failed to register at the local V A and did not know why. She simply never looked into it. Today she is currently registered at the V A, celebrates her veteran's status, receives medical services and reports that she has never received mental health services in the past or present. Her support system consists of her family and church circle.

Interview #9 Kay 8/16/18

Kay is a thirty-three-year-old African American female currently residing in the Brooklyn, New York area. She is single, never married with no children. Kay appeared somewhat rigid, analytical and reserved in her dialogue initially. She states that she served in the New York Air National Guard for six years and was deployed twice under Operation Enduring Freedom as a SRA. She states she has no traumas and is not registered at the local V A. She is not aware that she is eligible for any medical benefits and has not inquired and does not know why. She states that her support system consists of her family and friends. She has never had thoughts of suicide and has no history of mental health, though she admits that she feels she would benefit from seeing a therapist.

Initially Kay stated that she had no trauma in her military experiences. She contacted me a few days later and changed some of her responses and open up about some experiences. She stated that she had encountered injustice, racial discrimination and

micro-aggression during her military career. She acknowledged being passed over for promotions and she did not have any mentors or people who supported her.

Interview # 10 Angela 11/19/18

Angela is a sixty-one-year-old African American female mother of two adult children who is now divorced. She appeared rather rigid, reserved and guarded during the interview. She presently resides in Arkansas. She answered questions when she could with a simple "no" or "yes." She served active duty in the USAF, Post Vietnam period as a SSGT and served a little over eight years. She describes her love for the military and denies the traumas she incurred as military related. Angela states that she is registered at the North Little Rock Arkansas V A where she currently receives medical and mental health services. She receives mental health medications for insomnia as needed. She sees a therapist once a year. Her support system includes a strong family, close friends and church members.

Closed Intimate Group

The closed intimate group met on November 5, 2018, from 6:00 to 7:30 p.m. for four weeks. There were five persons in this group. The purpose of the group was designed to glean their understanding of the issues concerning moral injury that they may have experienced in the military while serving active duty, reserve duty or since they have become civilians. There were two questions posed and discussed with the participants: Have you ever heard of the term "moral injury" before? If so, what is your understanding of it? The second question was: Have you ever experienced "moral injury" while serving

in the Armed Forces of the United States? A handout (See Appendix D) was given by me to the participants on the subject of moral injury. I was the resource person here.

Over the four-week period, each ninety-minute session was devoted to the discussion of moral injury, the need for soul repair and restoration, revival and reconnection. The participants gained a greater understanding of trauma and how it impacts you in ways that they did not know in ways prior to coming to the meetings. They were enlightened to the impact of trauma as it relates to moral injury physically, emotionally, psychologically and spiritually. As a result of that, each woman was ready to begin to share as they connected the dots between moral injury and the trauma that they experienced in their lives. They began to give personal examples of their experiences that they did not know that they had. They were enamored with how many ways that moral injury affected their everyday lives. They could see how a person could be devastated, retraumatized and now have words and a definition of what their experience had been that they had carried most of their lives. Very often, they found out that their civilian trauma had impacted them as well in areas of family, sexual abuse, domestic violence and abandonment issues. These things played a role in causing them to make poor choices such as drinking, drugging and sexual promiscuity.

These women connected the dots and began to understand moral injury from a victim's perspective in several ways. Thomasina spoke of being raped by her father as a child and attempted to escape this by going into the military only to be raped three times in the military while overseas by people she trusted. This left her bitter and very angry while nothing was ever done about it. She has been diagnosed with MST and PTSD and now has a service dog. Ann is Hispanic airforce veteran who has been diagnosed with

HIV. As a result, she was asked to leave the military receiving a medical discharge after four months of active duty service. She felt that the military let her down and took her career from her by not allowing her to serve her country. Jackie is an African American female who is an alcoholic. She has been diagnosed with PTSD and MST. She admits that she is paranoid because she has been traumatized several occasions while deployed and in the states. She ended up getting out of the military because she could not take it anymore. She has an opportunity to return to the military, but she is not sure that she can handle the abuse again. Annette had not heard of moral injury before and would never had seen trauma in this perspective. She talked about her experience of being raped that changed her entire personality. She had to become tough to keep superiors and fellow soldiers off of her. You could not let them know that your feelings were hurt. She learned how to curse with them and saw herself changing for the worse. Sometimes, the military changes you in ways that you do not want. She held her head down and began to weep. She struggles with some things that she has done, seen or failed to do. Tracey is an African American who served in the Air Force and had not heard of moral injury. In her final week of Basic Training with three days to go before graduation, she returned to her barracks to find her area in disarray which caused her to fail her final inspection. Her military training instructor had sabotaged her and marked her for failure. She had to see the military commander to share her side of the story. When they reviewed her record, they saw that her work was outstanding and got rid of the training instructor. She was switched to a different squadron and had to go back to day fourteen of her training, but she won her case.

The Gathering

The fourth part of the project included two "gatherings." The first gathering was held on November 11, 2018 as a full-catered dinner at Perkins Mansion in Rochester. The sponsor of the event was The Association of the University Women. Ms. Gaynelle Wethers was the facilitator. She has a strong passion for women veterans but is not a veteran. The co-facilitator, Ms. Sharon E. Jackson, is a retired army veteran and a spouse of a veteran. Twenty-five women were in attendance. The women were invited to celebrate being women veterans who faithfully served their country. Several women shared their stories through lots of tears and laughter. They recalled their military stories and journeys recalling that they were sworn in to serve their country and keep it safe. I was able to get three women from this event, one of whom never showed herself intimate, in the small group. This was a first gathering of this sort in the greater Rochester, New York area. Many dignitaries were in attendances.

The second of the two gatherings was held on November 28, 2018 at the Robach Community Center in Charlotte, New York. It was named "An Evening Honoring Female Veterans." There were about thirty-five women veterans in attendance. Many were accompanied by families and loved ones. There were about three-hundred-and-fifty persons in attendance, including city officials and many dignitaries. Numbered among the dignitaries were Ms. Cheryl Dinolfo, the Monroe County Executive; Ms. Laura A. Stradley (a veteran), the Executive Director of Veteran Outreach Center, Inc., and Ms. Dana Frame, the President and Executive Director of Compeer Rochester. These are the three major organizations that sponsored this first-time woman veteran commemoration. Many dignitaries and community speakers spoke about the challenges and history of

women veterans being left behind. Some of them spoke of the lack of services, not feeling valued and how the "system" seems to value men veterans more so than women veterans.

This special night was important and set aside specifically to thank women veterans. They were given the military salute with the presentation of color guard honors. Senator Roback spoke of the services he and the state of New York intend to provide and how they were willing to support women veterans' initiatives in the future. Each woman veteran was served and presented with a certificate acknowledging them and thanking them for their services. They were also presented with a medallion commemorative coin. One of the women from our group was selected as woman veteran of the year. She too was one of my volunteer participants. The event was great and well attended.

Collection of Data

This project involved four components: case studies, interviews, gatherings (two) and closed group of five women. The demographics follow.

Case Studies

Three women participated in these studies: two Caucasians and one African American. The ages of the three are: forty-three, sixty and seventy-seven. Gender: all female. Marital status: one married, one divorced and one single never married. This inquiry of case study focused on the definition of moral injury as it relates to each individual's comprehension and experience of it, as well as their willingness to share their experiences about this subject.

Interviews

Ten women participated in the interviews. Ethnicity: six Caucasians, three African American and one Hispanic (white). The ages ranged from thirty-three to seventy-four. Gender: all female. Marital status: two married, five divorced and three single and never married. The inquiry of these interviews dealt with moral injury and its definition and meaning. It further explored how moral injury related to them in their experiences in the pre-test and post-test interviews.

Closed Intimate Group

Five women participated in the group: one Caucasian, three African Americans and one Hispanic. The ages ranged from thirty-six to sixty-four. All were female. Marital status: two married, one divorce and two single who never married. The group sessions' focus was upon the overall thesis of moral injury as it relates to each individual's comprehension of the subject and their ability and willingness to share their story with me.

The Gatherings (Two)

There were two gatherings. The first was sponsored by AAUW and held in Rochester, New York. There were forty women veterans present. The theme was "Honoring Women Veterans." The primary focus was to provide an opportunity to empower, embrace and encounter the powerful experiences of comradeship again. This forum also afforded women veterans to have the freedom to share their stories in a safe, non-judgmental environment.

The second gathering was held in Charlotte, New York. The theme was "I Wore These Boots Too." The event was to honored female veterans and was sponsored by several Veterans Service Agencies. Over 300 women were in attendance. These women were acknowledged individually and presented with an honorary coin of accolades and affirmations, which was the first of its kind. Also, the "First Female Veteran of the Year" award was given.

Collection and Analysis of Data

Case Study

In analyzing the data through the case studies, all three participants had some general agreement about the way things are for women in the military. This ranged from barely being tolerated to harassment. All three participants agreed that they had no prior knowledge of moral injury neither what to expect through their case review. Maria maintains that she did not see where she has been affected or impacted by moral injury initially. However, later during the interview, she was able to recall some incidents where she encountered an instructor that was inappropriately openly provocative toward her in several different ways. Sarah saw herself not wanting to get involved in the affairs of other women who were mistreated and be considered herself a bad person. She denied knowledge of the behavior of others that cause young soldiers to be thrown out of the military. She sees an element of moral injury in her silence in these matters and others and carries this pain with her to this day. Frieda expressed her gratitude for this moral injury information and how this has changed her life. She acknowledged that she does

suffer from MST or PTSD. She eventually conceded that there were some incidents in her military career that could be construed as moral injury. She is interested in continuing to learn more about this and becoming a part of any future events.

Table I – Demographic Data of Interviews

Participant Name	**MST**	**PTSD**	**Moral Injury**	**Branch of Military**	**Mental Health Treatment/Meds**	**Ethnicity**	**Marital Status**
Sarah	No	No	Yes	Women's Army Corp	No	Caucasian	Single never married
Brenda	No	Yes	No Response	US Army	Therapy Prescribed Medication	African American	Divorced
Amy	No	No	No Response	Navy	No	Caucasian	Married
Gloria	No	No	No Response	Army	No	West Indian	Divorced
Jane	Yes	Yes	Yes	Army	Therapist On medication	Caucasian	Married
Zoey	No	No	Yes	Marines	No	Caucasian	Single (never married)
Valerie	No	No	Experienced Trauma but not military related	U S Army/National Guard	No	Hispanic (White)	Married

Tricia	No	No	No response	Air Force	No	African American	Divorced
Kay	No	No	Yes	Air Force	No	African American	Divorced
Angela	No	No	No response	Air Force	Counselling and meds	African American	Divorced

Outcome of Data

The outcome of the data of the interviews are disheartening. Yet, there are some points of hope for some of these women. By way of demographics, as shown in the table above, nine of the women indicated that they had not experienced MST while serving in the military wherein one did. Eight of the women indicated that they had not experienced PTSD while two did. As for moral injury, four of the women indicated that they had experienced it while five said that they did not. One person indicated that she experienced some measure of trauma that could be viewed as moral injury, but it was not in the military. Of the ten persons who participated in the interviews, five are divorced, three are married and two are single (who never married). In regard to mental health (counselling/therapy), three persons were receiving therapy/counselling and taking medication while seven were not. Even so, three persons indicated that they would probably benefit from counselling.

Wherein most of the women veterans were aware of the diagnosis PTSD and MST, none of them were aware of moral injury. All of the women acknowledge that they knew of people with whom they served who would fall in the category of being affected

by moral injury. One participant acknowledged that she too felt responsible for enabling her male counterparts' practices and get away with the mistreatment of women who were morally injured. As for ethnicity of the group, four are Caucasian, four African American, one Hispanic (white), and one West Indian. It was difficult to ascertain if ethnicity played a greater role in persons experiencing moral injury in that a few of the respondents gave a "no response" to this question.

Eight of the women who participated indicated that they would like to learn more about moral injury while two would like to be a part of some on-going training about the subject. All of the women indicated that they benefited from these interviews and discussions in that they gain greater insight into moral injury and the distinction among MST, PTSD and moral injury. Lastly, it appears that those women who are receiving medical attention at the V A and those who have strong support systems seem to be coping better with the fallout from the trauma that they have experience by the military and to some extent even today by the V A.

Summary of Learning

My summary of learning is shared here against the backdrop of my spiritual journey at this school and my overall doctoral thesis and project. I would like to reflect upon the first day that I stepped foot onto the campus of United Theological Seminary in the Spring of 2016. I felt the affirmation in my spirit that this was truly the place where God had ordained the next chapter of my spiritual journey to be, and I took the time to embrace this call gallantly. As I continued to return semester after semester, the day came that I knew and recognized that I needed a deeper, authentic challenge that

spoke to my destiny and purpose. I needed more structure, consonance, substance, and strong Godly character that would challenge me to evolved into a deeper level and to be stretched equally. I needed dying to self, while placing all that I had ever known in a huge elegant beautiful box, placing a bow on top, and setting it high upon a shelf until I have completed the doctoral thesis.

In addition to self-study of required and recommended books in the course outline, much of my learning was gleaned from the many intensives over this three-year period along with the interim focus group sessions of the Prophetic Preaching and Praxis Focus Group. I was struck by the plenary of Dr. Vanessa Ward, "Stand in the Gate: Religion and the Public Square." She spoke of how religious leaders and churches could "Help to develop the character in order to transform them (women veterans' victims in the case). Love of law alone is not enough; we must change the hearts of the people of God."[6] I resonated with this in light of women veterans need not only the help of social science and medical attention that the Veterans Administration alone could offer; they also needed the love of Christ as shared by lay and clergy alike.

Dr. Andrew S. Parks' plenary was also very meaningful in my thesis and project. His presentation, "The Types of Racism," spoke to issues beyond definitions and to the heart of suffering and pain. He addressed types of racism, racialism and discrimination. He defined racialism as "policy or practice based on racial consideration. Prejudice is a pejorative, hostile or malicious opinion or attitude toward a person or group, formed

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[6] Vanessa Ward, "Stand in the Gate: Religion and the Public Square," (Plenary - United Theological Seminary January Intensive, Dayton. OH: January 22, 2018.

without sufficient data or information. This is a mental manner."[7] This plenary presented some parallel findings of the subject of moral injury in that these women were victimized not only sexually and physically but also mentally as well. Added to this was stereotypes of many of these women based on racial stereotypes. Dr. Parks' second plenary was equally meaningful to me. Entitled "Theological Methodology: Pain – Diagnosing Investigation (*Han*)," spoke to another degree of brokenness. Parks pointed out that

> *han* is a physical, mental and spiritual broken heart of a victim caused by a terrible injustice, eliciting a deep ache, a wrench of all the organs, and the sense of helplessness and hopelessness. Unless *han* is healed, it perpetuates a vicious cycle of evil, repeating the violence of victimization. For example, a victim becomes a victimizer.[8]

Dr. Parks presentation on *han* clearly speaks to the pain and brokenness of many women who experience MST, PTSD and moral injury. Many of the women who participated in this project through the case studies and interviews spoke of their pain and brokenness and how they even carried guilt and shame for remaining silent about the pain of others when they had the opportunities to do so. This was very informative for me in my summary of learning.

Other plenaries and intensives were also meaningful as well as the interim focus group sessions led by the mentors. In addition to this, there was also peer learning in that each peer in the focus group brought a body of work and experiences that were shared and enriched the lives and ministries of everyone present.

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[7] Andrew S. Park, "The Types of Racism," (Plenary - United Theological Seminary January Intensive Dayton, OH, August 25, 2017.

[8] Andrew S. Park, "Theological Methodology: Pain – Diagnosing Investigation (*Han*)," (United Theological Seminary August Intensive, Dayton, OH: August 24, 2017).

Conclusion

I must say that although the initial plan for this project was slightly different, my experience is that it has undergone a myriad of transitions such as pushbacks, inconsistencies, institutional barriers, individuals making promises, lack of commitment, fears, conflict of interest, and competitiveness, along with agency, state, and government restrictions. Predetermined guidelines were set, and some were simply unwilling to support the cause. I reached out to several agencies, churches, government agencies, city and county representatives, often to no avail. The lack of identifiable female veterans available, according to several community entities, stated these women veterans are simply underground, refusing to identify themselves. Many stated that they have been unable to recover this information despite their efforts, either directly or indirectly. In my meetings with diverse community agency leaders, homeless shelters, jails, alternative prison programs, drug court, drug and alcohol treatment centers, bewilderment was expressed as to why and what other recourse that may be available to admonish, empower and encourage these women to emerge from underground to engage the services that are available and waiting for them.

Several of them have given considerable attestation again to the fact that women veterans are consistently denying their military status by apparently frightening numbers. It has become quite clear that they are living, surviving and functioning outside of the Veteran Administration System.

This project clearly codifies a persistent view of women veterans that is persistent and consistent across the nation. There is a challenge in reaching out to women veterans. There is an inability to successfully present strategies that are effective to draw them out

of the woodwork. We must strive to give them the security and evoking in them the trust that if you will only give us a chance, we will not let you down. “You can trust us,” they must be told. There is a massive epidemic and the nation is at a loss of how to reach these women that are literally dying at frightening numbers to suicide and untreated medically, often suffering from MST and PTSD. Yet, many refuse to have anything to do with the government and anything that represents the Veterans Administration. The caveat is that in the back of their minds, who is going to victimize them again by exposing them to secondary victimization. How will they be protected? Yes, I have served and earned my right to receive services, but what will that cost me, is their question. This speaks volumes in that it was not solved during my doctoral project; however, three women contacted me, two after forty years of service, and one after twenty years of service. Two are waiting for their discharge papers; one has not only been registered, but is now receiving full medical benefits from the VA, and has her ID.

I am ecstatic. When I started this project, I had hoped there would be at least one person who would benefit from it. Instead, there are three. One in each category: case study, random interview and intimate women’s group. To be able to empower and impact these three women brought about an “aha” moment for me in that the project was meaningful and that there was some light in some of these women eyes because of this outreach. This was great! I had no idea that when I proposed the opportunity to participate voluntarily in the case study, random interview or intimate group, that this would actually be the beginning of a transformative process as well. Having no idea whatsoever, that these women would indeed come forth, is exciting. If this project has no other positive attestation, certainly these few positive responses have definitely alluded to

the fact that empowerment, encouragement and support truly does work and it is effective, especially when it is intentional. Can this project be replicated? Absolutely. There is yet more work to be done. These three steps taken forward shows just how lucrative this project is, and that it is indeed on the cutting edge. It may just mean to go out there and get them (women veterans) and bring them in one by one! People really do not care how much you know until they see how much you care!

APPENDIX A

BRAVE DIAMOND WARRIORS PROJECT FLYER

BRAVE DIAMOND WARRIORS PROJECT

Presents

Moral Injury

"Healing and Transformation"

for

WOMEN VETERANS ONLY

Four Weeks. 6:00pm-7:30pm

Beginning: November 2, 2018 to be announced

Free Refreshments Free Refreshments Free

Registration: October 5, 2018 to October 20, 2018

Feel free to contact Apostle Charlene Knight @ 585-498-0472.

Please register @ apchar221@gmail.com.

Be sure to leave your first name, phone number and email address.

The Location will be provided prior to registration end date.

A Doctoral Dissertation Project

APPENDIX B

PRE/POST INTERVIEW QUESTIONS

Pre/Post Interview Questions

First Name or Name you would like to be referred as during this project. It is your personal preference (whatever you are most comfortable with). It is strictly for identifying you and your data responses.

Fictitious Name_____

1) Race, ethnicity, culture.

2) Rural, city, state.

3) Age

4) Military Branch/ Rank.

5) ERA/Example: Vietnam War, Afghanistan.

6) Marital Status.

7) Children: how many?

8) Traumas

9) Length of Service

10) Are you registered at the local VA facility and currently receiving services?

11) What type of support system do you have?

12) Have you ever thought about committing suicide? Did or do you have a plan?

13) Are you having thoughts of suicide now? Y or N. When was the last time? Did or Do you have a plan?

14) Are you currently receiving mental health services? If so, how often? Do you have a primary therapist? If so, when was the last time that you saw him or her?

15) Have you been prescribed mental health medications? If so, are you currently taking your medications? If not, when was the last time you were on medications?

Thank you for participating in this survey,

Apostle Charlene Knight, Doctoral UTS Candidate

APPENDIX C

EXTRA POST INTERVIEW QUESTIONS

Extra Post Interview Questions

1)Answer Post Interview Questions First.

2) What has changed in your life regarding any area since you originally engaged into this Case Study/ or Interview Survey.

3) What have you learned about Moral Injury that you did not know prior to this interview/case review project?

4) How has this knowledge influenced your life? If so, please explain.

5) Would you be interested in being contacted in the future to participate in a Women Veteran Support Group? If so, may I contact you?

6) Please write a brief paragraph about any take away, pros, cons, and or anything that may have resonated in you that had not previously regarding this interview process including the interviewer.

Thank you in advance,

Apostle Charlene Knight
Doctoral Candidate

APPENDIX D

MORAL INJURY HANDOUT

Moral Injury Handout
By
Apostle Charlene Knight

"Moral Injury results when soldiers violate their core moral beliefs, and in evaluating their behavior negatively, they feel they no longer live in a reliable, meaningful world and can no longer be regarded as decent human beings. They may feel this even if what they did was warranted and unavoidable. Killing, torturing prisoners, abusing dead bodies, or failing to prevent such acts can elicit moral injury."[1]

The consequences of violating one's conscience can be devastating. Responses include overwhelming depression, guilt, and self-medication through alcohol or drugs. Moral Injury can lead veterans to feeling of worthlessness, remorse, and despair; they may feel as if they lost their souls in combat and are no longer who they were. Connecting emotionally to others becomes impossible for those trapped inside the walls of such feelings. When the consequences become overwhelming, the only relief may seem to be to leave this life behind. "

Psychiatrist Johnathan Shay, who worked with U. S. Veterans of the war in Viet Nam, first coined the term Moral Injury in 1994 and defined it as the violation of what is right by someone in legitimate authority in a high stakes situation, which is accompanied by a physiological response of feeling attacked or completely swallowed up and by emotions such as mistrust and fierce outrage (Shay, 2014). Among such betrayals, sexual assault can be experienced by men and women alike as akin to incest, as a violation of trust and profound betrayal of unit cohesion.
In 2009, Veterans Affairs clinicians expanded moral Injury beyond "someone in legitimate authority" to include anyone, including the self. They described it as:

Perpetrating, failing to prevent, bearing witness to, or learning about acts that transgress deeply help moral beliefs and expectations. This may entail participating in or witnessing inhumane or cruel actions, failing to prevent the immoral acts of others, as well as engaging in subtle acts or experiencing reactions that, upon reflection, transgress a moral code, bearing witness to the aftermath of violence and human carnage [can] be potentially morally injurious. Moral Injury requires an act of transgression that severely and abruptly contradicts an individual 's personal or shared expectation about the rules or the code of conduct, either during the event or at some point afterwards. The event can be an act of wrongdoing, failing to prevent serious unethical behavior, or witnessing or learning about such an event. The individual also must be (or become) aware of the discrepancy between his or her morals and the experience (i.e.. moral violation), causing dissonance and inner conflict (Litz, 2009, 700).
This definition widens moral injury to those in noncombat roles such as mortuary affairs, chaplaincy, engineering, intelligence, psychiatry, journalism, and medical work, who can also be haunted by a sense of betrayal, things they failed to do, acts they supported,

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[1] Rita Nahashima Brock and Gabriella Lettini, *Soul Repair Recovering From Moral Injury After War* (Boston, MA: Beacon Press, 2012), xv-xvii.

taboos they violated, harm they witnessed or heard about, or, in the aftermath of violence, handing human carnage (Snyder, 2014). In addition, while sometimes referred to as "secondary" trauma, experiences of another's trauma can invade the inner states and inhabit the imaginations of others such as caregivers and families as something like emotional contagion...

Moral Injury is the trauma of moral conscience when harm cannot be amended and empathy yields only pain and self-condemnation. Moral emotions such as guilt, shame, remorse, and outrage at others, result in broken trust, poor health, social isolation, and, in extreme cases, suicide or violence. Moral Injury means the existing core moral foundations or faith of a person or group are unable to justify, make sense of, and integrate traumatic experiences into a reliable personal identity that enables relationships and human flourishing. Like a missing limb, it is not a reversible injury, so survival is a process of learning to live with an experience that cannot be forgotten. But how the experience is remembered is crucial.

While it has no diagnostic threshold or formal diagnosis and treatment protocol, moral injury identifies the power of moral conscience to inflict great suffering. [It]... Is a human experience that can occur in many professions and contexts of extremity. Oppressive or coercive contexts, especially, often pose no-win choices and deny the possibility of making a "good" choice. Under such conditions, the desire to do the right thing can sour into hate, anger, shame, and distort self-perception in terms of the trauma without remainder. Moral conscience, thus, can become isolating, punishing, and lethal.

This handout was:

Excerpted from Brock, R. N. Moral Conscience, Moral Injury, and Rituals for Recovery, Moral Injury and Beyond Papadopolous, R. ed. New York. Routledge. Forthcoming 2017.

This is the entire handout shared with the Intimate Closed Group Only (5) Women.

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